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COMING DOWN HARD ON TALBOT STREET

A PERSONAL ACCOUNT

The 2400 block of Talbot St. is an angry place. The houses are largely falling apart, the unemployment rate is high, broken glass is in the street, and children play on plastic horses that once were new but now hobble on three legs and have gaping holes where once were gleaming plastic palomino heads.

There was a raid on the block last Saturday night. About 30 city and federal vice and narcotic squad officers virtually demolished a house at 2424 N. Talbot looking for drugs that were not there. They took away a pick-up truck full of household possessions, but it was hardly the biggest drug raid in the city's history, as the Star-News said. It is alleged that the police then planted two bottles containing narcotics capsules. They arrested Robert Johnson, 18, who was baby-sitting for three children at the house, on narcotics charges. Robert Johnson could go to prison for five years if he is convicted. They arrested Robert Johnson's mother for emotionally pleading with the police to let him go because he was innocent of anything. They arrested two other people in a car who claim that the police planted a joint in their car. They arrested Bill Rose, a staff reporter for the Indianapolis Free Press, on charges of interfering with an officer. Bill refused to give them a notebook in which he was writing down descriptions of undercover police spies. They took Bill across the street into the raided house and beat, kicked, and clubbed him for five minutes; he isn't quite sure of the time because he passed out during the beating. Bill was released on \$100 bond Monday and faces trial Sept. 19. They came into a house at 2419 N. Talbot where some staffers of the IFP live and arrested three IFP staffers who were photographing the agents and what was going on.



There were plenty of witnesses, the whole neighborhood in fact, to the blatant tactics used by the police. Such things have been going on in the black community for a long time. What is clear from the Talbot St. raid is that the cops are up against the wall and will lash out blindly against anyone who gets in their way and tries to identify the pigs in people suits. A local cop told a lawyer who was called to the scene that they didn't want to arrest Bill or destroy notes and pictures of the Free Press, but they just couldn't let the federal spies' covers be blown.

The neighborhood of the 2400 block of Talbot St. came together Saturday night and recognized their common enemy. The man panicked and exposed himself for what he is: the pig. There will probably be more raids, perhaps under the justification of a no-knock law. Yet it will not be justified to the people of Talbot St. They may not stand by idly the next time. They will learn the faces of the pig, they will take and print his picture, they will know the number of his car and badge. And they will act on that information. The same might be true of your block. Get ready because the pig is coming to your house and he might not stop to ask if he may come in.

John Geier

In a black neighborhood it's not hard to tell just who's with the po-lice and who isn't. The po-lice are a bit fatter and a shade whiter than the people they're there to bust. But sometimes it isn't that easy and so a policeman is supposed to wear a badge and a uniform, or he's required to show his badge. I heard once that a po-lice is supposed to be a model, an example, to the whole community. I heard, too, that a po-lice is supposed to be proud of his uniform, proud to be a cop.

Last Saturday night I got kicked in the face, the gut and the nuts by eight or so proud po-lice. I got my head banged against the wall half a dozen times by the same. There was a witness who told me they were using clubs on my head, and the lumps agree. They lowered my wrists from the level of my shoulder blades to the middle of my back to slap on the cuffs, and my left hand is still numb in places (two days later). I know who it was that did these things. It was po-lice Robertson who walked down the street to our front lawn, belly bumping through his blue ban-lon, told me to give him what I was writing (a description of him, "heavy", and his license number). Now there ain't no sense in a Free Press writer like me to hand over my only information about them to them, so I didn't. Po-lice Robertson dragged me across the street to the house he was busting and busted me, too. He was the one who kicked me in the nuts, I saw that. They worked me over for about five minutes, then told me, "That'll teach you a lesson for being so nosy." They said they knew that I worked for the Free Press. Charged with interfering with a po-lice officer, held for almost two days and released on \$100 bond. I'll probably beat the charges. I'm sore.

Big Deal.

Foto for this
space
ripped-off
by Indpls. pig dept.

I'm out of jail. Robert Johnson might not be. Robert Johnson lives down the street from me. He was babysitting three little kids when the po-lice broke down the back door. They wrecked the house. They turned over couches, wrecked chests of drawers, took clothes out of the closets and threw them all over the house. So Robert, at 18, is facing one to five for violation of the '35 Narcotics Act. His mother heard they were holding him at 2424, came up and into the house. Said to let him go. Po-lice drew up an arrest warrant and threatened to handcuff her unless she split. Robert said split, so she did. Two hours later she passed in front of the lockup cell where Robert and I were sitting, charged with interfering. Po-lice took a look at what they had done to the house and said, "Looks like they'll have to call the maid in on Monday." One po-lice lost his walkie-talkie in the mess he made. Another said, "How can people live this way?"

The kids in the house were between two and four. Only the two-year-old kid was crying. The other two already knew that crying doesn't solve anything. They sat stone-faced and angry at the fat pigs. They weren't quite big enough to do anything about it.

I am. So I'm telling you about it so you'll help us do something. Recognize the narc squad dudes who did it. Photograph them. (Francois Trauffout, a European movie-maker, says, "A camera is a gun.") The Free Press needs shots of them to let all our brothers in on these dude secret po-lice.

Robertson -- 6 feet tall, dark brown hair, tiny imperial goatee on his loose chin. Heavysset. 28 or so.

Max Brenton -- Blond fu manchu mustache, 6 ft. heavy set, green eyes, light brown hair, 28 or so.

The IFP managed to write down some license and badge numbers from the raid. Be on the lookout for these cars and cops and please help us complete our identification of those responsible for the raid.

Badges	Cars
240	Illinois plate
697	293241 (Bronze 68-69 Chevy station wagon)
2397	LS 856 (69 Dodge)
881	Indianapolis plates
207	49I, 4235 (white 69 Chevy Impala)

Bill Rose

The Free Press will not be intimidated.... Not by pig rip-offs. Not by busting us. Not by beatings at the hands of the Pig. Like our sisters and brothers in Chicago we are 'rising up angry'.



friends of the Free Press in Southport Photo/ John Geier

INDPLS POWs

Omar Shabazz and Huey Newton are free; Melvin Johnson and Bobby Seale are still in jail. While most aware people in Indianapolis know about Newton and Seale, few remember Shabazz and Johnson. Yet Shabazz and Johnson were among the first black activists jailed as political criminals, and what's more, they are from Indianapolis.

For two years and eight days, Omar Shabazz was imprisoned as a result of a far-fetched frame-up. The only thing that kept him there was the inability of the Indianapolis community to raise sufficient funds to pay his appeal bond. On July 1st Shabazz walked out of the Indiana State Prison in Michigan City, his \$10,000 bond finally raised by the payment of \$1000 cash to a bondsman and a property guarantee of \$5000. Melvin Johnson is still there, his freedom ransomed to a \$20,000 bond (\$2000 cash and \$10,000 property).

The Free Press interviewed Shabazz on August 10th in the quiet back yard of the home of friends. Dorianne, his wife of two weeks, was present and took part in the conversation. She has been living in Detroit and working with the Republic of New Africa. Shabazz is a friendly but intense man of 26 who graduated from Crispus Attucks in 1962 and spent three years in the Air Force. He is articulate and well read on the black movement, and knowledgeable about the white movement as well.

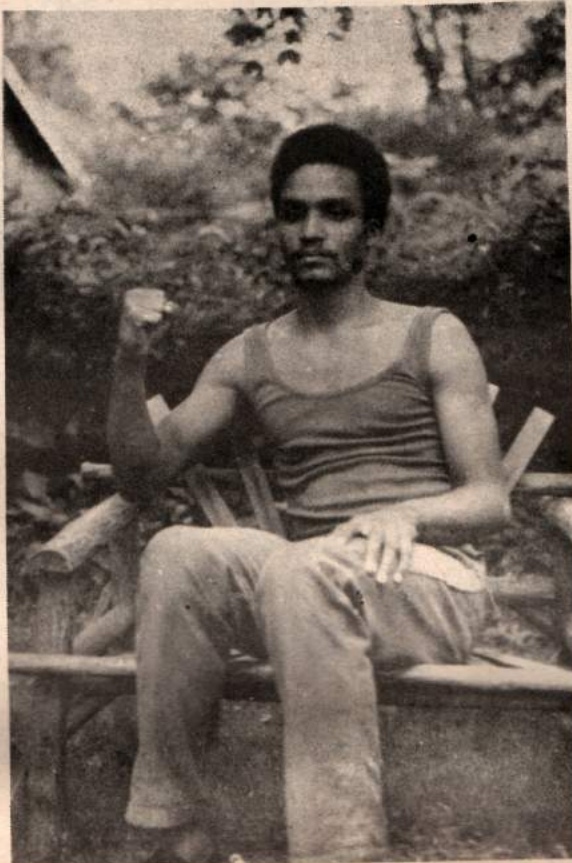
We talked about what it's like being in prison. Shabazz said he was conscious of being sorted out from the other prisoners: "The officials felt I was the spark that brought them trouble, but actually the spark happened when black people were brought here 400 years ago. Because I edited *Outspoken*, an underground paper at Pendleton, they transferred me to Michigan City and put me in solitary confinement for six months." Solitary confinement consisted of a 4 ft. by 7 ft. windowless room with just a bed and a toilet. Meals were slid under the door. "I was let out once a week to shower and shave, but could speak to no one. Gerald Jessup, a white inmate, got three days solitary for giving me a light."

At the time of the trial, the *Star-News* tried to increase public hysteria by saying Shabazz and Johnson were Black Panthers. Neither was. In fact, the Panthers didn't get started in Indianapolis until four months after their arrest. When we pressed Shabazz to say where he placed himself in the black movement, whether he related to the Panthers or the Republic of New Africa or any other group, he criticized our hang-up on tribalism. He said, "Tribalism, organizational splits within the black movement, is often caused by the white establishment. I support black people whatever way they go—nationalist or Marxist-Leninist. When one group is placed in the spotlight because of tribalism, it can eventually become counter-revolutionary because it doesn't truly represent the masses of black people. . . tribalism is not dealing with the people. Instead, different groups masturbate in public about their different ideologies and that frustrates the people."

Shabazz is unequivocal about where the U.S. is heading. He predicts, "Within five years the country will be at the crossroads. There will be race war unless the so-called white liberals deal with the oppression of Appalachian people. White liberals have a sense of guilt towards black people but can't relate to poor whites. If white groups exert themselves more toward poor whites and other oppressed people, a class war will develop."

Asked about why it took so long for the community to raise his bail, Shabazz was not bitter. He blamed the education system, "which is designed to instill individualism in people. People realized our case was important, but due to their education, they couldn't orient towards saving us, which was really saving themselves."

Photo/ John McAuliff



OMAR SHABAZZ—OUT AT LAST

Today Omar Shabazz has three primary concerns. He wants to speak to groups about Melvin Johnson in order to raise funds for Johnson's bail. He is anxious to continue his education, probably in political science, although he's completed two years in civil engineering at Purdue. (To get back into school, he needs help in finding an appropriate institution and in paying for it.) And he will continue the task which the Indianapolis police interrupted for two years and eight days: "helping black people in particular, and oppressed people in general."

BACKGROUND: A CASE OF ENTRAPMENT

In June of 1968 Omar Shabazz, Melvin Johnson, and Leon Gomillia were arrested for conspiracy to shoot Chief of Police Winston Churchill and burglarize the Armory for weapons. The entire conspiracy had been set up by a police agent, Al Watkins, at a time when the Indianapolis establishment was becoming nervous about signs of unrest in the black community. In April, Martin Luther King had been assassinated (Churchill is quoted as having called him a Communist), and there had been a number of incidents between black people and the police.

The city's evidence consisted of: 1) an unintelligible tape made of a rambling political discussion in a bugged apartment to which Watkins had invited the three; 2) target practice, suggested and paid for by Watkins who also provided transportation (with police money?); 3) an attempted break-in at the Armory (Watkins rounded the three up telling them he had an idea how they could make some money but didn't reveal his plan until they were at the Armory. When Johnson and Gomillia wouldn't go in, he taunted them as "chicken niggers." Watkins finally had to take the tools which he had provided and break in himself. Shabazz had just stepped in after him when the cops and FBI revealed themselves.).

Just before trial, sensing the weakness of its case, the prosecution offered to give the three a sentence of only one year's probation if they were guilty, but they refused. ~~At his trial~~ and one black freed Gomillia of all charges, found all three innocent of the plot to kill Churchill, but did convict Shabazz and Johnson of conspiracy to commit burglary. Judge John Davis sentenced both to 2-14 years on top of the \$2500 fine the jury had already imposed. Defense attorneys filed motions for appeal based on reversible error in the pre-trial motions and the trial itself. Attorney Charles Johnson has stated, "There is no doubt whatsoever that the (state) Supreme Court will reverse." Bonds were initially set at over \$70,000 but later reduced. **John McAuliff**

"UNITY IS NOT UNIFORMITY, UNITY IS A RELATIONSHIP OF DIFFERENCES"

—OMAR SHABAZZ

Attorneys for Shabazz and Johnson filed their appeals in March 1969. It may be another two years before the Indiana Supreme Court hands down a ruling. In the meantime, Melvin Johnson sits in prison in Michigan City because people in Indianapolis don't give a damn. The Rev. Gerald Cunningham, former member of the City Board of Public Safety, and currently working for the national headquarters of the Disciples of Christ, is head of the bail fund raising effort. Contributions should be sent to:

Melvin Johnson Defense Fund
c/o Rev. Gerald Cunningham
P. O. Box 925
Indianapolis, Indiana 46206

People interested in inviting Shabazz to a meeting or otherwise assisting the bail fund should call Cunningham at 923-9713 or 353-1491.



Melvin Johnson

Photo/ The Participant

FREE MELVIN NOW

A QUIET SUMMER



Funeral procession for Donald Dowdell in Lawrence, Kansas Photo/LNS

LAWRENCE, KANSAS: 2 DEAD

Nick Rice, a sophomore from a Kansas City suburb, had been standing at the edge of the crowd after making a special trip to Lawrence to visit his girl. He got it through the head. Four street people tried to carry him into the Gaslight for first aid, but they were driven away by a charitably offered gas grenade. Ambulances had fled at the sound of the shooting, and by the time they returned, Rice was dead.

The police have claimed there were snipers, but both my interviewees and every published statement have denied that. The bullet that killed Rice passed completely through him, could not be found, so no ballistics test is possible. Convenient, no?

A quick agreement between freaks, the state police, and the murderous city pigs quieted the campus for the moment by keeping the latter group away from the hill for several days. I was in Lawrence during that truce, and it was clear that though fighting had stopped, rearming was accelerating. One KU Black Studies assistant was fired for bringing in several thousand rounds of ammunition. Kids in the Rock Chalk made it clear that guns were available to the Black community. One talked of giving his M-1 to a Black and saving up for an M-1 for fall.

"We've come to realize we'll have to fight for our survival," this same student said. "We're learning a lot about first aid and guns." He emphasized that white American society has never been able to tolerate another culture alongside itself. It will have to try to assimilate us, and we will have to fight," he concluded.

Tension was high. The Lawrence underground paper, Vortex, had its late July issue seized when the county attorney ruled that its cover, a "Wanted for Murder" poster naming policeman William Garrett in the Dowdell killing, was "criminal defamation." Two hawkers were roughed up, but the papers were eventually returned. Since that time at least two more bombings have occurred.

Deep questions remain. Some street people claim the situation will calm down if city cops stay away from the campus, continuing the free zone for freaks that existed for two years. Yet more political street people apparently deliberately provoked the cops to come on campus to provide a diversionary action for the Black community.

The Black community hasn't been overly responsive to the students' interest. Whites were not allowed in its memorial march for Dowdell. Blacks have accepted arms and ammunition from students, but some Blacks feel the students are using them to firm up their own radical political identity. One Black said, "The night before Rick was killed, 40 or 50 kids up here burned a phone pole, ruined three police cars, shot out the lights, and I don't see that that's helped my lot at all." He suggested that it may make the situation worse, since the militancy has produced an increase in the police force from 20 to 45, and the new ones are attracted by the need to keep students and Blacks down.

One student group wants to organize militarily to defend their community and the Blacks. Another wants only peace so they can develop their counter-culture. The Blacks want to defend themselves.

All this is centered on local issues, local anger, but threatens to erupt into a self-perpetuating war of unrelenting grime. Two are dead now, both sides are better armed, and all are talking about bigger guns and more aggressive tactics. The middle is gone. School opens the last Monday in August—who knows when the next, and bigger, headlines will come from Lawrence?

Students, street people, and blacks are quietly arming themselves this week in Lawrence, Kansas, remembering the deaths at police hands of two of their number, Rick Dowdell and Nick Rice, last month and preparing for seemingly inevitable confrontation with pigs after school starts at the University of Kansas (KU) in late August.

Strangely, national news media and their Indianapolis outlets remained quiet about the first police murder of a student since May, and the first of this year's fatal police-student confrontations to develop strictly out of local issues.

The situation had been developing since April 19 when demands for equality presented by the Black Student Union were refused. The next day a demonstration of black students was dispersed with mace and the KU Student Union was burned. At this point white students mobilized and began trashing buildings in support of the black students.

Dowdell's murder, three months after the April crisis, grew out of a couple of everyday events for the Lawrence ghetto. It is a compact Kaw River bottoms community of 2500, which had been tightly controlled by redneck police, Support Your Local Police committee vigilantes, a school system that sees no point in giving Black kids a decent education, and an economic structure that reserves jobs over \$2.00 an hour for whites.

On the evening of July 16 a cop was shot at near a ghetto school, and an old white woman shopkeeper was shot in the leg following a squabble in her ghetto store. Police, already uptight over tension that had smoldered since April, zeroed in on the only Lawrence institution associated with Black militancy, Afro House. Rick Dowdell was sitting on the front porch of the Panther-oriented center.

The police and Dowdell's girl friend, Franki Cole, arrived at about the same time. In rapid succession, Rick left with Franki, she missed a turn, he jumped out of the car to run for an alley, pig William Garrett shot him in the back of the neck, and he died. Police claim he had been in the white woman's store, that they had demanded he stop, that they had fired warning shots. Witnesses say all three claims are lies.

The next day the campus, three miles away erupted. As one student explained to me, Lawrence has a small police force (45 men), and "if we're keeping 20 of them busy up here they can't be down in East Lawrence killing niggers." Friday night (the 17th) a judge's home in the campus area was bombed, a small march moved in on the chancellor's home, a special education building was fire-bombed, then a vacant house in the center of campus started burning. Four of five police cars and two fire trucks appeared, some firecrackers and rocks were thrown, and a police skirmish line formed and drove people into one end of Oread Ave.

Saturday, Sunday, and Monday nights the fighting escalated, both on the campus and in the Black community. Rocks, bottles, gunshots, teargas;

Monday night's violence led to Nick Rice's death. Around 10 pm somebody opened a hydrant, and police arrived within minutes, riding a fire truck and firing gas grenades. They shoved 100 people into the Rock Chalk bar, at one end of Oread, and another 150 into the Gaslight, at the other end. The same vacant building between the two bars began to burn soon after the police left and a VW turned over to serve as a barricade was set on fire. Police charged back up the hill onto Oread, shouting "shoot the mother-fucker." A fifteen-man skirmish line formed on a terrace 8 feet above the street and fired carbines into the crowd less than 50 yards away.

Brian Grant

IN MID-AMERICA

PEOPLE'S PARK MIDWEST: ONE DEAD, ONE WOUNDED, IN MILWAUKEE

MILWAUKEE, Wisc. (LNS) -- Police gunfire killed one man and wounded another who were allegedly involved in firebombing an A&P supermarket here early Friday morning, July 17. The shootings occurred during a week of clashes between police and members of Milwaukee's youth culture community.

The dead man is Randolph Anderson, 26, of Milwaukee, a student at the University of Wisconsin at Milwaukee, and an ex-Marine Vietnam veteran. The wounded man, in satisfactory condition after being shot in the back, is Donald Rubin, 20, a student at the same school. Rubin has been charged with arson. A third man, Gary Schmidt, who escaped the scene unhurt, was later arrested and charged with being a party to arson.

The conflict grew out of a curfew ordinance which has been imposed on a small park on the east side of the city. This bit of green, Watertown Park, has been a nightly gathering spot for young people for more than a year. Watertown Park is bordered by a hospital on one side and by a number of stately old homes on the other. Since last summer, a number of elderly residents living in the immediate area have complained of noise, and on June 30, the city council passed a curfew ordinance closing the park from 10 p.m. to 7 a.m. Violators of the ordinance face fines of up to \$200 or jail terms of up to 60 days. The law was set to go into effect July 13.

The young people in the area maintain that the noise problem is caused by traffic—in part by tourists who come to gawk at the hippies, in part by motorcyclists. The kids have urged the police to simply close off the streets to traffic, but this suggestion went ignored.

The night after the curfew law was passed, the park was the scene of a violent clash, as club-swinging cops charged into a crowd of about 500 persons. Rocks and bottles were thrown at the police; there were 18 arrests and several injuries. Then, everyone waited for the 13th, the day the police were expected to attempt to enforce the new law.

The biggest crowd Watertown Park has ever seen—seem 2,500 people—crowded into the area on July 13 to await the ominous hour of 10 p.m. The clock struck ten, but the cops were nowhere in sight. At about 10:20, an intersection near the park was blocked by part of the overflow crowd. As a police car approached the blocked intersection, it was bombarded by a shower of rocks, bottles and firecrackers. Within a minute, nearly 100 riot-equipped policemen, including the feared and hated Tactical Squad, appeared from hiding places nearby. Firing a barrage of smoke grenades, they charged into the crowd, breaking it up into several smaller groups. Some groups fought back, but the police succeeded in occupying the park.

The next night, Tuesday, July 14, 1,000 persons left the park just before the curfew hour, beginning a march that developed into a window smashing tour of the east side. During that night, a Veterans of Foreign Wars meeting hall was firebombed almost one mile from the park.

The action spread to the west side on July 15 as wall slogans appeared and a firebomb with the words "Power to the People" on it was found at a Honeywell Corporation plant. The bomb had failed to go off. (Honeywell makes cluster bomb units and other war material.)

There were smaller clashes on the east side on the nights of July 16 and 17, with numerous arrests made. At about 3 a.m. on July 17, Anderson and Rubin were shot by police near the A&P on the west side. The cops said that Anderson had charged them—but he was hit on the side of the face with 00 buckshot and in the back and leg with .38 bullets. Anderson was dead on arrival at the hospital. Rubin was hit in the back with 00 buckshot and is now in the hospital on \$50,000 bail. A Newsreel photographer was attacked by the A&P store manager when he was filming the uncharred area where the firebombs were supposed to have landed. After a fight, the Newsreel cameraman got out of the store, but in the process, his camera was smashed.

It seems like the Milwaukee Police are trying very hard to create another People's Park.

MICHIGAN CITY REBELLION: IT CAN'T HAPPEN HERE?

By David Moberg

MICHIGAN CITY, Ind. (LNS) -- Northern liberals clucked with dismay at the bigotry of the white South during the early Civil Rights movement. Then rocks and bottles in angry black hands in Harlem, Watts, Detroit and other big cities brought home what should have been obvious all along about Northern racism. Now the last refuge of the myth of democratic America, the small town of Saturday Evening Posts and concerts in the town square bandshell, finally has vanished. Blacks have taken to the streets in open rebellion in Michigan City, Indiana.

An All-American (1966 Look Magazine award), lakeside resort east of the few sand dunes saved from industrial destruction, Michigan City is a quiet town, one of those places where people say, "It could never happen here," no matter what the issue. The main street has a new mall. The cops wear American flags over their right shirt pockets.

Many of the city's 39,000 people work in local factories ranging from heavy industry (like Pullman-Standards, where boxcars are made, or nearby Bethlehem Steel) or small, light manufacturing (such as Arno Tape). Unlike the cities around Gary, Michigan City is not just a workers' town: there's a sizeable local bourgeoisie. Also, there are fewer blacks, about 13 percent, virtually all of them segregated off into a corner of the north side of town where the houses are old and deteriorating.

Sammie's is a crowded bar and poolroom that is a favorite northside hangout. It is located within a couple of blocks of the NAACP office (the only black political organization in town). The local newspaper and the police station are also located near Sammie's.

On the afternoon of Saturday, July 11, while the city was still crowded with some of the 100,000 visitors who had come for the annual Summer Festival parade, Walter Gipson, a 27-year-old black factory worker, was heading from Sammie's to his car when a white cop pulled up. (cont. on p. 17)

Black and white youths fight police in Chicago riot

By David Moberg
Special to the Guardian

Chicago. Chicago's Grant Park, scene of the Democratic convention confrontation in 1968, became a battlefield last week in what may be the country's first integrated riot.

Up to 5000 young people—black and white—fought intense clashes with Chicago police when a city-sponsored free rock concert July 27 was slow to get started.

Between 50,000 and 75,000 people had crammed into the park during the dank and hot day for the late afternoon program featuring Sly and the Family Stone, who had upset fans by canceling two earlier concerts in Chicago this year. Helicopter police circled overhead.

When the concert was late in starting and then opened with Fat Water, a white rock group, several people climbed up on the stage shouting for Sly. Police were called in. Soon people finished off the last snorts of cheap wine and let the bottles fly at the blue helmeted police.

The youths had the upper hand at first, frightening the police and burning their cars. Some police were overheard asking permission to shoot the "arsonists" and many were seen breaking ranks to throw back rocks and bottles or beat demonstrators despite efforts by their superiors to restrain them.

Shots fired

Around 8 p.m. police retreated across Balbo Ave., stopped and—supposedly following the unauthorized initiative of a rookie cop—opened fire on the crowd. Some officers shot in the air, but photos show others grasping their service revolvers with both hands and aiming straight into the crowd.

Three young boys—aged 13, 16 and 18 and all thought to be black—were shot and hospitalized. Over 80 young people were hospitalized and roughly 160 arrested. One hundred twenty-eight police claimed some injury.

Later swift-moving crowds of hundreds of black and white youths ran through the Loop shopping area, smashing dozens of windows, picking off a few treasures from the displays and causing some \$70,000 in damage.

Mayor Richard Daley retaliated with a ban on all rock music in the public parks—including the Yippie-White Panther Sunday afternoon pro-

grams of Free City Music and rock bands planned for the Wobbly Picnic. He canceled five remaining blues and rock concerts in the city's project Reach Out, a cavalcade of amusements to divert young people's minds from the lack of jobs, oppressiveness of the schools and the city itself.

Although Daley and others said the clash was "premeditated," his police intelligence chief admits he has no evidence for that charge. Chicago newspapers have tried to implicate both the Weathermen and the Black Panthers.

The battle was used as additional justification by government officials to crack down on rock 'n' roll and the whole youth culture. Illinois Gov. Richard Ogilvie called for tougher legislation on rock festivals. In Iowa, Connecticut, Maryland, New Jersey and Washington, D.C., rock events were enjoined by courts, prohibited by local officials or banned from concert halls by their owners.

Common hatred

Although there was no overt political character at first, the conflict clearly grew out of the common hatred of police among the diverse crowd and political slogans were shouted throughout the fight. A few would-be peace-makers raised V's but the thousands of fighters, generally led by black youths, ignored them.

Calling it "Chicago's first major biracial riot," Daily News reporter John Linstead (who had been beaten by police during the Democratic convention), wrote the spectators and rioters "were about equally divided between white and black. Even among the whites, there was a joining together of two separate, and often warring, elements of the youth sub-culture: the long-haired, generally middle-class 'freaks' (hippies) and the 'grease', sons of white blue-collar workers."



Black and white youths riot during Chicago rock fest.



LIBERATION'S WOMEN'S





CARL HAMPTON

By Victoria Smith

"It's not because I'm in People's Party 11 that I'm oppressed, it's because I'm black and in the United States."

Carl Hampton made that statement in a speech shortly before his death early Monday morning, July 27.

Carl was shot down by police snipers in an ambush Sunday night, July 26, near the People's Party 11 headquarters at Dowling and Tuam streets. He died in Ben Taub General Hospital about four hours later.

Several others were wounded in the battle, including other members of People's Party and a man from the John Brown Revolutionary League (JBRL), a white organization. (People's Party 11, JBRL and the Mexican-American Youth Organization formed a Rainbow Coalition several months ago.)

Carl was murdered, shot down in cold blood. The leadership he exerted, the ideas he represented and the practice he engaged in so threatened the power structure of the city that Carl could not be permitted to live. The police wasted no time. The People's Party Center had been functioning for less than a month when Carl was killed.

Around 6 p.m., Sunday, two brothers were arrested on weapons charges inside a church just around the corner from the Center.

Police had harassed people at the Center continually for more than a week before Carl's death, beginning with an incident Friday, July 17, in which pigs and People's Party members and supporters held guns on each other for about 30 minutes.

We talked with Carl Sunday afternoon, only several hours before his death, and he told us that two Party members had been busted that week, that police had warrants out for the arrest of him and two others, that police surveillance helicopters had hovered continually over the headquarters, that police were spreading false rumors in the Third Ward community about People's Party.

Later that evening People's Party held an impromptu rally outside the Center to gather support for the Party and for the brothers in jail.

As Carl was addressing the group of some 150 people, Ovide Duncantell, of the Central Committee for the Protection of Poor People, another militant black group, approached Carl and told him that an unmarked police car was parked in a lot at St. John the Baptist Church, a building some 300 yards north of the Center.

Carl relayed the message to the crowd. Two black men, armed with shotguns, ran toward the vicinity of the church.

Some minutes later, Duncantell reported that there were two pigs on the roof of St. John's Church. Duncantell's next message was that someone had shot at the pigs.

Our witness said he heard a shot, but he recognized it as the unmistakable sound of a .22-caliber weapon, not a shotgun. The obvious conclusion is that the brothers who had left for the church could not have fired the shot, since they were armed only with shotguns. (People's Party policy, like that of the Black Panther Party, forbids firing on police unless in self-defense.)

Carl and another man ran down the street to check out the scene. Apparently, they moved into the street or into some position in which they were exposed. So they evidently crossed the street to hide in an alley near a business building.

Gunshots rang out. Most of the crowd in front of the People's Party Center dispersed and the rest, including members of JBRL and People's Party, moved inside the Center to get their weapons.

The first shots were apparently the ones that felled Carl.

Our witness moved across the street where he stationed himself with Carl's wife, Maggie. He said he saw JBRL member Bartee Haile dash out of the center.

Bartee later told KPFT-FM, Pacifica radio, that three or four men were running toward the church. Bartee, who was trying to get to Carl, hid behind a parked car. Others with guns moved up behind him. There was an exchange of gunfire and Bartee was shot in the arm.

"The same sniper that got Carl hit me," he said. It is also possible, however, that Carl, because of his apparent location, was hit from a window in the church.

Bartee, bleeding profusely, ran back to the Center, all the way dodging bullets that were bouncing on the sidewalks.

As to who started the shooting, Bartee said, "I



don't for any moment believe that People's Party 11 members and supporters went down there and opened up on snipers who had such a superior firing angle on them."

The logic of this situation is virtually inescapable, although the Houston Police Department and the commercial media managed to ignore it.

People's Party 11 and JBRL members are not trigger-happy romantics looking to die glorious deaths in the streets by provoking armed confrontation with the pigs. They have guns, they know how to use them and they have used them only for self-defense.

The police claim that some "black militant" opened fire on them. J.O. Norris, of the Criminal Intelligence Division (Red Squad), who says he was on top of the church, was quoted in the Houston Chronicle as saying that one man shot at him and his buddy. "We didn't return the fire then. Two Negro males ran across the street and started shooting at us again." At this point Norris claims he and the other policeman shot the men. This report makes no sense.

St. John's church is the tallest building in the vicinity. There is no way that a person on the street 30 feet below could "snipe" at police virtually hidden on a rooftop, with a strategically useful parapet.

The shooting started sometime after 10 p.m. and lasted less than an hour.

Artice "Cboy" Vaughn, writing in the *Forward Times*, claims a call went out over the police radio saying, "We got eight under fire. Put some more light on that building because we are going to do some killing."

"Hey, we got two of them. Wait a minute, I think that we got the leader. Yes we got the leader."

An unidentified person in a Volkswagen drove through a hail of bullets to rescue Carl. According to one report, the car was fired on in earnest and it wheeled away, leaving one man, who had been trying to get the wounded Hampton into the car, holding Carl over his shoulder.

The man escaped with Carl. Carl somehow arrived at Ben Taub hospital by car, shortly after 11 p.m., in very critical condition.

The scene at Ben Taub was tense. We were worried, angry and confused. Some of us spent hours trying to get a good, cool doctor to come to the hospital, declare he was Carl's doctor and be admitted to surgery where he could keep an eye on the operation.

The regular pigs at the hospital, we understand, had been talking and joking for two or three days prior to the shooting about how they were looking forward to busting up Dowling street.

Carl's surgery was guarded by heavily armed police who, we have been told, exchanged hearty pats on the back after it was all over.

Carl died shortly before 3 a.m.

After the shooting was over and the pigs had secured the area for themselves, they entered the People's Party headquarters and gleefully trashed the place. They entertained themselves by drawing moustaches on posters of Chairman Mao and writing graffiti on the wall, like "Fuck Huey," and "Wallace in '72."

They confiscated a few arms and some literature.

After the police had secured the area north of Elgin on Dowling, a squad of at least 120, possibly more, formed at the corner of Dowling and Elgin.

A crowd of some 300 people began to gather in the area, one of whom was Don Gardner, former news editor and associate manager of KPFT-FM. Gardner was doing volunteer work for the station at the time.

"People weren't harassing the cops," Gardner told us. He likened it to a crowd of people watching a wreck or a fire. The crowd was all black, except for two other KPFT reporters.

Suddenly, without any warning, or any apparent reason, a line of pigs started to sweep south down Dowling, bellowing "Move on, move on!" and beating and arresting everyone they could get their hands on.

Police arrested more than 500 people, all black except for Gardner, who said he was grabbed by the hair, jabbed in the head with a rifle butt, handcuffed and thrown into a waiting paddy wagon.

All those arrested in this sweep were charged with loitering and failure to move on. Bond is set at \$200 apiece. Many still remain in jail.

* * * * *

Some 30 People's Party members and supporters, including a number of Space City people, arrived at Ben Taub Hospital to ensure that Carl and the others received adequate treatment. A large contingent of police was also there to ensure that there would be no trouble when Carl died.

The 21-year-old chairman of People's Party 11, a revolutionary black organization, was killed, not because he was in People's Party 11 but because he was black and in the United States, because he was a revolutionary whose interests resided in his people, the oppressed people of the world.

DEAD IN TEXAS

MEET THE TUPAMAROS

world's most successful
urban guerrillas

Montevideo, Uruguay (LNS)--Uruguay, a small country, most of whose inhabitants live in cities, has in the past six years produced the world's most successful urban guerrilla force, the Tupamaros, also known as the Movimiento de Liberacion Nacional (MLN).

The Tupamaros' struggle has been centered in Montevideo, the nation's capital, and in other large cities, where successful actions are pulled off on an almost daily basis. All have been executed with equal efficiency.

The Tupamaros' actions have all been marked by two common elements. First, they are carried out against targets that the people can immediately identify as political targets. Secondly, they are almost always marked by the Tupamaros' well-known insignia, a star with a 'T' in the center.

In a country small enough for everyone to discover the best-guarded secret, very little is known about them, how they came into being as a group, who the leader or leaders are.

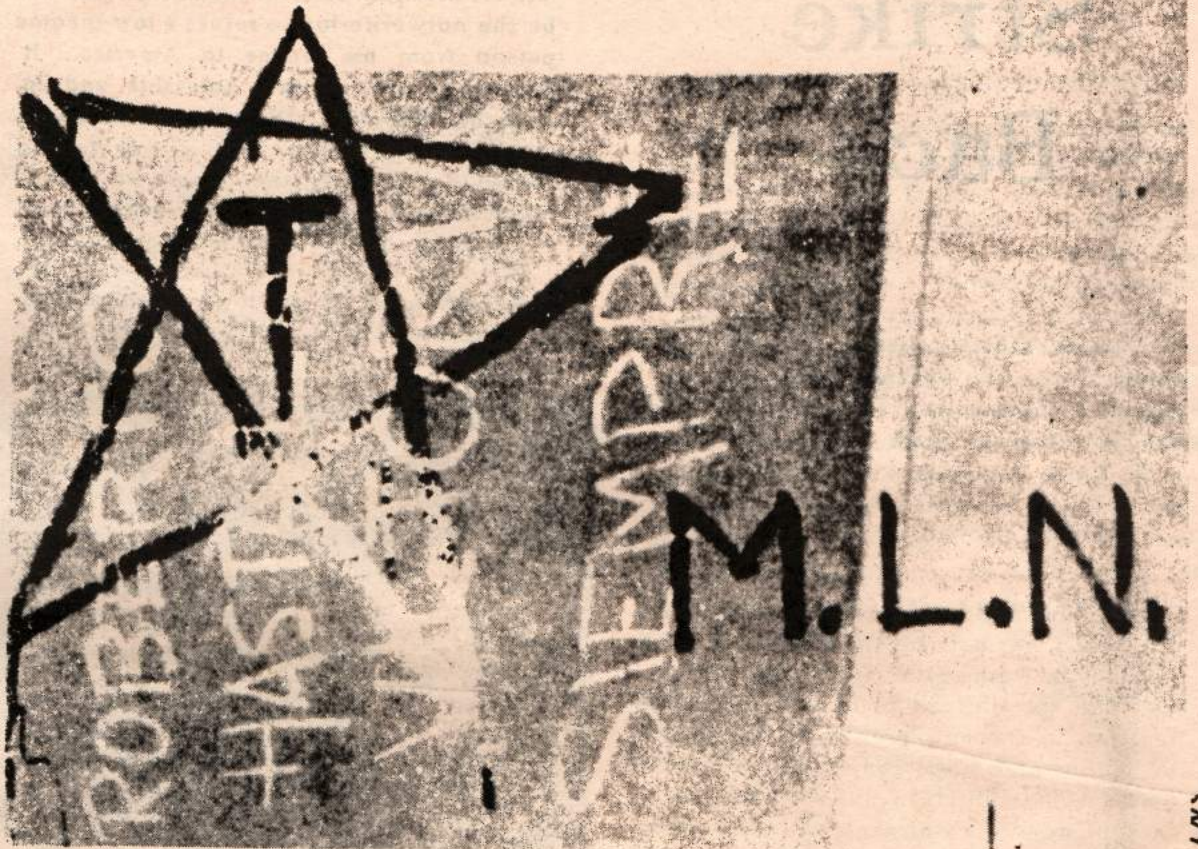
They seem to have emerged as a response to the crumbling of Uruguay's economy and the increasingly repressive nature of her government. For many years, Uruguay's model "democratic" government and high standard of living had served to mask the presence of the same Yankee exploitation that was more blatantly evident throughout the rest of Latin America. By the mid-1950's, however, the problems inherent in the country's economy began to manifest themselves. Inflation soared; anti-inflationary measures applied by the government in the early '60's met with increasing opposition.

In June, 1968, President Jorge Pacheco Areco sought to stop inflation by establishing wage and price controls. The decision was preceded by a month of violent clashes between the police and workers, civil servants, teachers and students.

It was amidst this climate that the MLN emerged. Hamstrung by laws which permitted virtually no mass political actions, and facing the threat of extinction at the hands of the police, revolutionaries who felt it was necessary to keep militant struggle alive looked for new forms of action. The group they founded was the MLN.

Their first actions were sporadic and well-planned robberies of arms from the army and the police. At the same time, they began to establish their public image with such colorful operations as the "hunger commando", in which the group held up a truck owned by a chainstore on the day before Christmas and then distributed its chickens, turkeys, and sweets to the inhabitants of a slum.

From the beginning, the Tupamaros moved on the conviction that Uruguay had entered a deep and prolonged crisis, from which it would not emerge until the victory of a socialist revolution. When confronting the government, they have not attacked it directly, but have sought either to expose its corruption or force it to display its weakness and respond with irrational repression.



At least 70% of Uruguay's 2,560,000 inhabitants live in cities (same percentage as the U.S., if you substitute 'urbanized areas' for 'cities') and almost half in Montevideo alone. Thus, Montevideo was considered a far better setting for a guerrilla base than the flat, sparsely populated countryside.

Although police estimate that there are some 100 hard-core Tupamaros, the exact number is unknown. A recent publication indicates the total is 1,000, but with only 50 or 60 par-

The Tupamaros have been in the news lately because on July 21 they kidnapped a former Indiana police chief Dan Mitrione from Richmond and Dias Gomide, a Brazilian consul. In exchange for these two men, the Tupamaros demanded the release of 150 political prisoners. Were the prisoners not released, the two were to be tried before a revolutionary tribunal.

Dan Mitrione was not a casual or peaceful visitor to Uruguay. Previously he had been an instructor at the International Police Academy in Washington which trains top cops from all over the world in the latest techniques for controlling their restive populations. In Uruguay he was employed by an AID program with close links to the CIA. He was considered an "expert" on the Tupamaros and the Tupamaros themselves considered him an American spy.

Both liberal Indiana senators denounced the Tupamaros, Hartke calling them "a gang of thugs" and Bayh calling Mitrione's death "a senseless, tragic act of terrorism." The death of any person is tragic, but it is also tragic to see event out of context. It leads to the easy manipulation of emotions and the opportunistic statements of politicians.

The Tupamaros, like the National Liberation Front of South Vietnam, pose a threat to the U.S. economic, military, and political interests and plans. U.S. involvement in Vietnam began with police and technical missions. We know too well what that initial involvement has led to. We must understand why struggles between liberation movements (such as the Tupamaros) and right-wing governments are increasing and why they are violent. Most important, we must understand the role the U.S. plays in supporting the status quo and repression is the result of calculation, not of good intentions gone awry.

ticipating in commando operations. The members are divided into completely independent cells of 6 or 7 each, co-ordinated through the leaders, and each Tupamaro does not know the real identity of his fellow cell members. Decisions for commando operations are put to a vote. Leaders meet once a year to discuss their units' instructions and evaluations. It is not known whether the MLN has both a military and political leadership or whether they are united in one person.

Only two Tupamaros have been killed since 1965, when the MLN stepped up its activities, but at least 20 persons connected with the movement are in jail. Although some are thought to have been tortured, the information obtained by the police has not led to a major crackdown because of the cell organization. No top-ranking Tupamaro has been caught.

The Tupamaro intelligence service has infiltrated even the police. Their information on Uruguay's armed forces is voluminous. The police have captured documents which disclose a precise knowledge of the Montevideo garrisons--number of men, identity of officers, schedules, private addresses, logistics, etc.

The Tupamaros have so far carefully avoided terrorism. They fight with the police only when they are forced to. Whenever their raids might hurt civilians, they make a point of protecting them. During a bank holdup, they helped an elderly lady who fainted. Afterward, even Montevideo's chief of police had to admit "the perfect organization, the good manners of the robbers, and their humane behavior."

Consequently, Uruguayans have not been seriously harmed by the Tupamaros raids, although on occasion, passers-by have been wounded. Thus, to a certain extent, and without necessarily approving its goals, all Uruguayans admire the MLN's audacity and expertise.

Volunteers Strike Back

"This is a federal program. Like the Communist Party, the Catholic Church, and the Army, we have rules." from a letter to all VISTA volunteers, page 6, July 9, 1970 by C. R. Lane, acting head of VISTA.

The first national conference of VISTA volunteers was held by the National VISTA Alliance in Washington, D.C. from July 27-29. The specific call to conference was a reaction to the new policies of the Office of Economic Opportunity (OEO) which would eventually turn all VISTA projects into homes for ex-businessmen who could spread the gospel of "free enterprise" to the poor people of the country. Approximately 1200 of the total 4500 active volunteers were represented, 350 in person and another 850 through voting proxies. More from the West and the Southwest had planned to attend and had been promised transportation by OEO, but the transportation offer was withdrawn the day before they intended to leave.

Most of the opening day was spent bickering over the agenda and other procedural questions. A suggestion made by the Great Lakes Region that they discuss a formal structure for the alliance at first was mistaken as an effort to break the conference up, and the idea was soundly defeated. After numerous regional caucuses a platform was finally adopted in a tentative form, and an agreement was reached that a tactics committee should meet all night to come up with the best method of confronting the OEO hierarchy on Tuesday with the platform.

Parts of the platform that were adopted follow:

COMMUNITY ORGANIZATION

"Meaningful change in poverty areas - that which attacks the deeply rooted problems of the poor - can only come from within the community itself. Community organization, based on a community's self determined needs and following democratic processes, is essential if communities are to gain permanent control of the institutions governing their lives. The role of the Vista volunteer (VV) in community organization should be that of a catalyst, stimulating organization, planning and action... VISTA should not duplicate the functions of existing service and social welfare organizations... the mere provision of services from an outside source such as VISTA perpetuates the problem of dependency. It treats only the symptoms rather than the causes of poverty..."

RECRUITMENT

"Recruitment policies for the national pool volunteers and community volunteers should be determined by the needs of local low-income communities and not be set by arbitrary quotas... VISTA must begin recruiting greater numbers of indigenous people. Their utilization is an essential step in the self-determination and control of local communities as they are most effective in organizing their communities..."

STATEMENT OF THE BLACK CAUCUS

"Low income community VV should be recruited and screened by a community governing board. They should be paid an annual income of \$5500 (family of 4) to be consistent with National Welfare Rights guidelines... All VISTAs should be exempt from military service, and placed on inactive military reserve after his completion of VISTA service... A felony alone should not be the only criterion to refuse a low income person from his service to America... it should be divided into tolerable and intolerable felonies... No one person or institution should have the power to discharge a VV. Only the people he is serving in the community should have that power, not the Governor, Mayor, or Sponsor. When the section relating to military service came up, there was loud dissent among some members of the conference (including myself).



A DIFFERENT APPEAL: New recruitment poster is intended to attract older, more conservative volunteers to VISTA.

the draft statement. 1100 to 22 in favor of it. It was a cop-out to the community volunteers.

Numerous other resolutions were adopted, calling for the training of volunteers to be done by ex-VV and groups of poor people, the changing of the idea of sponsors to mean primarily poor peoples' organizations like welfare rights groups and tenant unions, and the demand for investigations into the removal of 55 VV in Alaska and Frank Stewart's case in Baton Rouge, La. (see the Frank Stewart story on this page).

Tuesday afternoon, most of the volunteers decided to march to the OEO office to confront Mr. Lane with our platform and to demand some specific action be taken so that Frank Stewart not be fired. With good national press coverage, Mr. Lane and the OEO chiefs were put up against the wall attempting to answer questions for a good part of the afternoon. The remaining time was spent milling in the OEO office and rapping to the staff about cases of non-support in the field and the direction VISTA was heading. The office staff was amazed to hear for the first time what was happening on individual projects, 46 of which are to be phased out, and were receptive to the complaints made. The members of the government employees' union invited us to join with them as a tactic to confront the OEO bosses.

On Wednesday, July 29th, Mr. Lane and company came to our conference and turned down every demand except one, that Frank Stewart would not be terminated. In front of the national press he told the volunteers that the only way VISTA will function is from the top down, and that sponsors always know what the poor people want. Our immediate reaction to Mr. Lane was that we should go back to the OEO office and stay there until he gave in, but after breaking into regions for discussion we decided that as the National VISTA Alliance stands now, we were powerless. Continued occupation of the building with an end result of confinement in jail would have been the easiest thing to do, but we

would probably never be able to organize the majority of VV back on the projects if the last day was spent in the cell instead of working out a formal structure. Each state in the country then met and subdivided the responsibility of contacting all volunteers about what went on in Washington. An agreement was reached that we would become a federally recognized union within a few months, and that we would come back to OEO again and this time they would have to sit down and deal with us. A conference date in each of the ten regions was set for Sept. 12 and 13, and by that time it was felt we would have at least 30% authorization from the volunteers, the figure necessary to call a national unionizing election under NLRB regulations.

The overall feeling at the conference was that the National VISTA Alliance was VISTAs last chance. If through this unionizing attempt the NVA still fails to change the direction VISTA is taking, and fails to fundamentally change the control of the program from a Washington-based operation, the NVA will have an obligation to destroy the VISTA program and expose it for what it really is. No longer is the federal government going to be able to fool the American public, and more importantly the poor communities of this country into thinking that it really cares about poor people and is trying to do something to help them. The NVA will be able to destroy a program of pacification after showing everyone that it had taken every means short of that step in an effort to make it work. VISTA as it was first set up was designed to fail and make poor people think that they were responsible for that failure because they didn't use their volunteers right. It was never good, and is getting worse, and if it doesn't radically change, we are going to tear it down.

David McDonald

FRANK STEWART STORY

Frank Stewart is a community VISTA volunteer working out of the Community Action Program in Baton Rouge, La. Frank, a former Peace Corps member, had done extensive organizing in his entirely black neighborhood resulting in the formation of SOUL, a youth centered community group.

Stewart is currently awaiting trial on charges of conspiring to murder the Mayor and the Chief of Police in a nearby city. He has been held on \$100,000 bond for over four months despite the lack of evidence against him. This evidence consists solely of the testimony of a police informant-provocateur, who has a record of arrests (including murder arrests). Stewart was approached by this provocateur with a plan to assassinate the above named people. He received no assent from Stewart, but the man subsequently approached Stewart with a gun at which time Stewart was arrested. The provocateur was not arrested.

The response of the VISTA brass was to inquire into the reasons why Stewart was not terminated since the government was "not getting their money's worth." This reaction of VISTA was typical of VISTA's "support" of volunteers in the field. Under the Nixon-Rumsfeld administration there has been an exerted effort to "lower the noise level" in VISTA. They propose to do that by introducing a new type of volunteer, ie. older, more establishment types.

The implication of Stewart's arrest is obvious; if you get relevant, watch out. Organized blacks are dangerous, making black organizers twice as dangerous.

Frank Stewart was entrapped and framed by fearful local officials. He was left to rot by the national government because the poverty program is a half-hearted pacification program aimed at keeping poor people in their place. VISTA's are terminated when they are effective.

POSTSCRIPT TO A SELF IMAGE

Did you hear the one about the two birds talking? The little bird looks up to the big one and says "Suddenly it all came to me. I am me."

The big bird looks down and replies, "you were wrong."

+++++

Abbie Hoffman has said that in order to have a revolution we must each make our own revolution. What this means is that we must deal with a lot of conflict and contradictions within ourselves so that we may/can develop an image of self capable of relating to the struggles of other peoples around the world. To me, the question is somewhat more than academic as for the past three years I have been trying on various suits in an effort to cope with all that was coming down, but there was always a big bird telling me I was wrong. It's about time I got pissed.

For the past few months I have been working as an organizer for Indiana Welfare Rights. The concept of community organization - Organizing people along power lines to achieve specific goals - has replaced social service work as the most valuable tool in improving people's lives and affecting social change. Organizing schools have sprung up all over the country, most notable the Alinsky School in Chicago, and a new class has risen among us - the professional organizer. I recently quit working with Welfare Rights and it is important to explain that my resignation was not due to any quarrel with WRO but rather to a growing estrangement from the conceptual role of an organizer.

Let me begin by saying that I consider Welfare Rights to be one of the most viable grass roots organizations in the country today. Not only has it been instrumental in achieving significant gains for welfare recipients, it has also served as a medium for educating the mothers as to the true nature of the system controlling their lives. The transformation of a beaten down welfare mother into a

fighting woman, willing to go to jail for her family, is a revolutionary change of the highest order. Welfare Rights is important work and somebody must do it.

But not me.

There were several hangups I had while working with WRO. One of them was a difficulty with the organizing mentality. To a large extent, an organizer has to be distant from the people he is working with, avoiding entangling personal relationships. He must be manipulative in trying to achieve ends not not readily visible or immediately possible. Sometimes an organizer is forced to become somewhat of a fascist in making sure things get done. And most of all he is an organization man, measuring each person in terms of utility to the group.

The second hangup was political. There is a problem in dealing with people who do not possess the same political consciousness as yourself and this problem became especially acute with Welfare Rights, an organization which derives much of its outside support from middle class institutions such as the clergy, anti-poverty groups, Friends of Welfare Rights and such. Fostering these affiliations and playing down any discussion of the true roles of these institutions produced further conflict within me.

And finally there was the problem that the areas I was working in were predominantly black. While this did not effect my relationship with the women in the group, it did leave me vulnerable to anyone who wanted to undercut this relationship on racial grounds. This did, in fact, happen once, and while the specific episode did not upset me so much, it did underscore my doubts as to the legitimacy of any white organizer in a black area or (for that matter) of any outside organizer in any community.

The point was that, here I was, a white middle class male, coming to a poor, black community to

interpret the needs of welfare mothers and mobilize them to fulfill these needs, when all the time we were operating from two different realities. Only they knew the shame and degradation inherent in the welfare system. Only they knew the hell of day to day lives in dilapidated, filthy, rat infested houses. Only they knew the pain of sending children to bed hungry. And only they would be around to feel the consequences of their actions when I would always be able to split to more comfortable surroundings. If anyone was going to liberate them from this oppression, it would have to be themselves.

When I was in Milwaukee a few months back, a friend of mine, who is black, made the comment that in many ways, white kids are less liberated than black. I didn't fully understand what he meant then, but I do now. The oppression experienced by poor people, especially by third world poor people, is historic. Yet if I am going to fight for a revolution it is going to be out of a sense of my own oppression. And I am oppressed. I am oppressed when I am forced to live with guilt because I am fed by a system that denies basic life to my black, brown, and chicano brothers and sisters. I am oppressed when I am indoctrinated by an educational system bent on suppressing any creative instinct in me, in order that I may be turned into one of the mechanics that keeps the system running efficiently. I am oppressed when I cannot relate to women out of any other than a narrowly defined masculine role, and when I must waste years of my life searching for a "macho" that can only be found in a television tube.

This oppression is of a very different nature, more subtle, but nevertheless just as real as the more overt kind suffered by third world people. It's important to realize that both are suffered at the hands of the same system that exploits ALL people in order to serve the ruling class. Unfortunately, white youth, with very few exceptions, has not dealt with itself in these terms. My own response to the awareness that things were seriously screwed up in this country, was to set myself up in some sort of messianic role and to assume that, with my intellect, background and language, I would be able to solve the problems of a community that was entirely outside the realm of my experience. This elitist image is typical of much of the white radical movement and is the same sort of racist instinct that leads to one regarding the Panthers as a legitimate revolutionary force while refusing to accept their vanguard status.

It is time that we took care of business. For when the black, brown, and chicano people rise up against the oppressor (and if you think it is far off, check out what the Panthers are saying about what will happen if Bobby Seale is sentenced to die in New Haven), the white community will be faced with a lot of decisions, critical, historical decisions. It is crucial that people have a rational basis upon which to make these decisions other than that of the myths sustaining this country for 200 years.

If we are to seriously develop ourselves as revolutionaries then we must engage in work that does not remove us from ourselves? but rather allows us greater self-knowledge. We, as white radicals, must deal with our own sense of exploitation and communicate this to others suffering the same exploitation. We must develop alternative life styles; new ways of relating to people to replace the plastic roles that are a product of the technocratic snake-pit; new institutions that will allow fullest expression of emerging cultural values. Specifically what I am suggesting is rather than community organization we begin organizing communities; independent, self-sustaining, "liberated territories" with their own governing principles, communications networks, food distribution resources, sanitary facilities, and defense systems. These territories could serve as a base for outreach work as well as providing revolutionary models to project into the future. The idea is not so far removed from present day reality. Working collectives of radical people have emerged all over the country. In Seattle, 23 collectives are part of the Seattle Liberation Front.

There is a lot of work to be done, not only educational work around issues. We must prepare people to deal with a revolutionary situation that is fast emerging in this country and if you think I am talking about armed struggle, you are right.

Peter Mackler



NIXONIZING UNIONS

The Nixon Administration is moving into high gear in an all-out drive against the trade unions and the rights of the rank-and-file. If this drive succeeds, the vital interests of all people who must work for a living will be hit a knock-out blow.

Since January, this is what has happened:

1. The big construction industry joined with Labor Secretary Schultz in a Nixon-appointed panel, including the heads of the building trades unions, to propose that the right to vote be taken away from the rank-and-file in the construction industry and be reserved only to top negotiators. It is now clear that this is also intended for all industry.

Nixon's labor secretary said: "The whole concern here is to avert the growing rejection of contracts by the rank-and-file." The Los Angeles Times on February 3rd called the shot when it headlined the story:

COMMISSION URGES NEW AUTHORITY
BE GIVEN LEADERS IN EFFORT
TO DILUTE MEMBERS' POWER

2. President Nixon unveiled his "emergency disputes" plan against the railroad workers. He wants a law to empower him to end strikes in five major transportation industries with new "cooling off" periods and forced back-to-work actions during bargaining. He wants to allow a special board to impose compulsory, final and binding settlements. A three-man panel would select the "best" offer in its entirety of either side... meaning management's... and impose it as the settlement!

As the East Bay Labor Journal said (March 6, 1970): "...if Congress passes the Nixon bill it will only be a matter of time before the plan is extended to other sections of the economy."

The fact is Nixon has already proposed that a special commission weigh the same idea for all industry. The Nixon bill would spell the end of real collective bargaining. It would reduce the right to strike to a shambles.

3. In the Nixon legislative hopper are bills carried over from last year which would: outlaw multiple union bargaining, as in the GE strike, in which 14 unions united to defeat the company's traditional "take-it-or-else" policy called "Boulwarism"; outlaw national contracts and industry-wide strikes; and outlaw strikes altogether.

4. Supreme Court Chief Justice Burger has served notice he will seek court rulings to give the states, instead of the National Labor Relations Board, the right to regulate picketing, such as a ban against picketing on "private property," limits on numbers of pickets, and so on.

5. Attorney-General Mitchell has called for new laws to extend the number of "crimes" under which labor leaders could be kept out of union office upon conviction—as was done with Jimmie Hoffa. The point of this law is to intimidate labor leaders from opposing the Nixon anti-labor drive: "Don't get out of line, boys, or we'll throw the book at you."

6. President Nixon's nomination of Haynesworth and Carswell for the Supreme Court is clear notice that he means to stack the courts with racists and labor haters. The aim, among other things, is to further rupture the united action of black and white workers, to use racism to polarize white versus black to the detriment of both. This would undermine the unity and strength of the unions, creating a field-day for wage-cutting, union-busting employers.

7. The "Anti-Riot" Law, which the Industrial Union Department of the AFL-CIO warned could be used "to prevent legitimate expressions of grievances," was given its first try-out against the Chicago 8. It could be used against any inter-state activity of unions which the Attorney-General considers "illegitimate, unlawful or disorderly."

8. The Hawaii AFL-CIO News warned, late last year, that the "Emergency Detention Act of 1960" which sets up detention (concentration) camps, could be used against labor. It quotes Deputy Attorney-General Richard Kleindienst as saying, "If people demonstrated in a manner to interfere with others they should be rounded up and put in a detention camp." This law (the McCarran Act) was used to harass the old Mine, Mill and Smelter Workers Union, now part of the United Steelworkers Union. It could be used against strikers



ARMED STRIKERS, Southern Colorado coalfields, 1914

under the pretext that they were "interfering" with the "rights" of scabs to work, just as readily as it could be used against any who fight for peace and against racism.

9. The anti-labor actions of the Nixon administration have encouraged reactionaries in the various states to take up the cudgels against organized labor and working men and women. Governor Rockefeller tried to impose compulsory arbitration to break the grave-diggers strike in New York. Two hundred striking teachers were jailed in Newark, N.J., and 1,400 striking city workers were fired in Atlanta. The "Right-to-Work" committees have renewed their drive against the agency shop, the right to strike and the right to bargain collectively for public employees. Their drive to legalize strike breaking gains new momentum.

10. Nixon's policy of cutting back employment (he calls it "benign neglect") has already caused the loss of thousands of jobs—jobs of black and white alike. But black workers, usually the last hired and first fired, are hardest hit. Unemployment in many black communities is at Depression levels. Attempts are being made to pit white against black in the fight for jobs. The real fight is for more jobs now, building desperately needed low-cost homes, schools, hospitals, and for a shorter work week with no cut in pay. For the unity needed to win, union leaders, and white workers particularly, must demand racist policies practiced by the corporation in hiring and promotion be ended, and that any racist practices in the unions be ended—NOW!

NIXON CONTINUES THE WAR IN VIETNAM, the main cause of inflation and high taxes, and spreads the war to Laos. The cost of the war does not come from the profits of big business; every penny comes from the working men and women. Up go prices. Up go taxes. Up goes unemployment. Up go speed-up and job accidents. Everything is going up but the take-home pay. Workers everywhere find it necessary to unite and fight, to strike, just to keep even.

FOR THE FIRST TIME IN HISTORY POSTAL WORKERS are compelled to strike for a living wage, against poverty, to make moon-lighting unnecessary. The Federal Government responds to their demands by calling out the army to break the strike.

THE ONE-TIME HIGHLY-PAID RAILROAD WORKERS, whose conditions used to be among the best, have been trying for years to stay above the poverty line and improve their safety and work conditions. Time and again, they have been stymied by court injunctions, "cooling off" periods, presidential return-to-work orders, special "emergency"

laws for forcing them back to work, and compulsory arbitration. The needs and demands of the rank-and-file railroad workers get shunted onto a siding.

NOW THE SAME TREATMENT THREATENS EVERY WORKING MAN AND WOMAN IN THE U. S.

NOW ALL COMPANIES HAVE TIGHTENED UP. With steward systems practically non-existent in many plants, grievances go unsolved and conditions are deteriorating fast.

The Nixon-Agnew regime is determined on pushing this drive. It acts in the name of "fighting inflation," "law and order," "protecting the rights of individuals," "the national interest," and other phony labels. If it succeeds, we will have nixonized unions: hollow instruments in the hands of big business.

Such unions would be an American version of Mussolini's and Franco's "corporate unions" and only a whisker removed from Hitler's "Labor Front." Nixon's anti-labor program is creeping fascism threatening to turn into galloping fascism. Linked up with the ongoing fascist-like repression of militant peace champions and black freedom fighters, that's what it would add up to.

But this drive has a more immediate objective: to blast the ground out from under the position of those unions which come up for major contract negotiations in 1970 and 1971: railroad, teamsters, auto, rubber, packing, steel, etc.

If the bosses know the rank-and-file have no right to vote on contract settlements, why should they bother to give up anything? If they know that settlements can be gotten on the basis of compulsory, nixonized arbitration, why even bother to bargain seriously on anything with the unions? We repeat, their first aim is to knock the props out from under the unions' bargaining position in this year's major contract negotiations.

That would be the first step. Once won, they would press on for the whole program. Down the drain would go all the hard-won gains of long years of struggle; along with those would go any fighting chance to catch up with and overtake the rising cost of living and the mounting tax burden. The fight to restore the shop steward system and win grievances would become still more difficult. Factories and plants would become slaughter houses even more so with rampant speed-up, no health and safety standards, and complete break-down of job conditions. The danger is real; the danger is here and now.

from Labor Today

WILLIAM

On August 5, William Kunstler spoke to a crowd of about 300 people at the St. Johns Baptist Church. He was invited by people working on the Legal Defense Fund, a project of the Indiana Mobilization Committee which will aid people faced with political trials. Kunstler, best known for his defense of the Chicago "Conspiracy 7," has become the center of controversy for his political views (he faces disbarment by the American Bar Association), and is an articulate spokesman on the dilemma of the American lawyer forced to deal with a body of law that no longer holds justice as its end, but is merely a political tool. During his speech, Kunstler was frequently interrupted by applause and when he concluded, he received a standing ovation.

Below are some excerpt from his speech:

On Outlaws

A great many of us have suddenly become real outlaws in this country . . .

We've had outlaws in the United States for a long time, but mainly, they've been ignored -- most of them happen to be black or red. We've had outlaws in the Indian tribes, when the United States was engaged in pacification, which resulted in massacres of large scales with no possibility of Indians ever preventing this by legal means.

Black people have gone through this almost from the very first time the first two black slaves entered in 1690.

Lynchings in the South are only one aspect of that type of outlawry. Nobody was ever charged with and convicted of the crime of lynching . . . We like to say they died out, but of course, they didn't. They're just a little different. There are better ways to do these things. You get policemen to do it. They do a very effective job of lynching. Or you commission others to do it, as with Malcolm X, or you get people wearing hardhats to brutalize people in New York City and you stand by if you are a policeman and hand 'em a club if they forgot their lead pipe. So we have better ways of brutalization. They are almost legal ways of doing it.

Despite all our knowledge of this, nobody really gets very excited, except a few black people, when black people are destroyed regularly and systematically by this route. When four white people are thrown into the outlaw mob, as happened at Kent State, then the whole country turns itself upside-down for a week of spasmodic resistance and retaliation, because they were white people and suddenly white parents and white students knew that they had in some mysterious way joined the outlaw band, against whom anything could be done without any retribution or prevention by the law. It's very peculiar that the ones that cry "law and order" the most are the ones that sanction it the least in its classical sense. The mob, the group, the crowd of outlaws has been growing in enormous fashion in the last two years, not only in this country, but outside it.

On The Murder of Mark Clark and Fred Hampton

A federal grand jury was convened and everyone expected a white-wash of the affair. They did, but in a little different way. The federal grand jury found that the objective evidence showed ninety-nine bullets fired from police weapons and one possible from a Panther weapon, a deer slug which was embedded in a wall. The federal grand jury found, as a matter of fact, that fourteen policemen had committed perjury before it. The federal grand jury found virtually, as a matter of fact, that the police had murdered Fred Hampton and Mark Clark, but they said 'We can't indict anybody, because the



Photo/ Al Simmonds

Panthers wouldn't come and testify before us.' One wonders what they would have said had all seven been killed with the other two. "We can't indict anybody, because the nine possible witnesses are dead." But that's what they said, as part of an arrangement that they had with Mayor Daley and the Chicago Police Dept. That arrangement was that there would be no indictments if Chicago demoted the three officers, who had conducted the investigation of the police officers. Chicago has just demoted, as its end of the deal, the three police officers, temporarily. You watch, within six months they'll be back where they were.

In other words, Fred Hampton was such an outlaw, that he could be wilfully and maliciously murdered in his bed by police officers. If you are in the outlaw band there is no legal protection for you. So if you're in that band, how can anyone fault you for preparing to defend yourself? How could anyone not tell the shade of a Fred Hampton that what he should have done was had every weapon in that house lined up at that door and killed those fourteen policemen before they killed him. You can no longer say to black people, who are in the Panther category "You sit still and wait for the policeman to enter your house and kill you." If you don't like these words and you don't want it to be this way, then you've got a responsibility to change

this way, then you've got a responsibility to change it. If you're not willing to change it, then we cannot deny people the right to defend themselves with arms, because if you do, you are a murdered, and you join the other murderers.

Armed self-defense is no crime anywhere. In fact its the law of this country -- in every state, if your life is in danger or that of your family, you may defend your life and those of your family.

Bobby Seale

Some of you may remember what the President of Yale University said. He said: "No black revolutionary can have a fair trial in the United States." So if Bobby Seale knows he can have no fair trial, and he cannot, then Bobby Seale has only one hope at salvation. The people in the street must do it for him. What they must do, they must make the city of New Haven utterly terrified that, that if Bobby Seale is condemned to death that it will never have a moments peace again.

An End To Outlaws ???

The outlaws are not only the Panthers. The outlaws are also those peace demonstrators in Chicago on April 27, 1968, sixty-eight of whom were sent to the hospital. No arrests made. The outlaws are the Panthers, who were brutalized by being clubbed,

KUNSTLER

not out in the street, but in the corridor of a courtroom in Brooklyn, by a group of off-duty policemen, who were surrounded for protection by on-duty policemen. The outlaws are those demonstrators on the steps of the sub-treasury building in New York when the hardhats went through ranks. As I watched, an old man down ther...vomit in the street and we went down to speak to him and he spoke to us in a broken German accent that he didn't think he'd live to be 71 and see it start again in his new land. There was no use explaining to him that outlaws were not confined to Stuttgart, Leipzig and Berlin in 1933 and 1945. Those of you who think that analogy is too strong will remember that if a poll had been taken in Germany on January 1, 1933, 30 days before Germany acquired a new chancellor, and you had gone with yellow pads down the streets of this country which can boast Beethoven and Goethe and Schiller, and you had asked a number of questions of people such as "Can you believe that within 4 months a place called Dachau would be operating just outside of Munich?" "Can you believe within a year and a half there will be no civil rights or liberties left in this country, and within 5 years people will be experimenting with the making of lampshades out of human skin, and within 12 years you will have been responsible for the deaths of 22 million people throughout Europe, 6 million of them will have been Jews?" Who would have answered "yes" to these things. "They couldn't happen," I'm sure the Weimar Republic would have told you. We can ask similar questions. What would answers have been if we were to have taken a poll a year back and asked you, "Would you believe that you will soon learn that some 600 people were murdered at My Lai IV, and that the Army spent so much of its time trying to keep that fact from emerging to the general public? Would you believe that guardsmen would shoot down unarmed students, white and black, or that black men would be shot in the back for a \$90 television set, or that the President of the U.S. would stand up and declare a man guilty during his trial?" I'm sure maybe that last one many of you might have answered "yes" to.

You reach a point where a human being can take no more and if a government pushes you to that, then I think the only honorable course, as Justice Douglas has suggested and for which he is facing impeachment, is revolution. (prolonged applause)

Now that applause is not for me. That is for those in power to listen to, because they've had enough warning on campuses and cities in this country, not a majority of the people of course, but a significant minority has let government know that if it can meet the needs of the people, they will abide by it, but that there isn't much time left to prove that government as it's presently constituted can meet those needs.

When I came to this lectern, if you recall I stuck my fist in the air. I didn't come out of the 20's and 30's with a fist in the air, I came out of Chicago with a fist in the air and I'm only hoping that that fist, which means resistance not protest, but resistance against illegitimacy; that that fist doesn't have to be a fist forever. That I can open it in brotherhood, because that's my inclination. However, I recognize that it could open to curl around the trigger of a rifle, just as easily as in brotherhood. I hope the second choice is one I shan't have to make.

Photo/ John Geier



STAFF



It has been three weeks since our last issue. In that time we have come to see that the idea of a free press cannot be assumed in America today. We have been attacked by the pigs in a brutal way. Our brother Bill was beaten while gathering facts for a story, our film was confiscated, and more of the same seems to be coming. We will not be intimidated or shut down. We need your help and support.

We also have started a new service, The Street Sheet, which will come out whenever news happens that cannot wait for our next regular edition. Watch for it: it's free!

The Free Press is people. The people of this issue were: John Mc Auliff, Tina Bristol, Tim Curtin, Cris Milar, Bill Rose, Rich Linehan, John Geier, Shelley Levine, Chuckie Kuhn, Mike Cruz, Nick Eastridge, Frank Profumo, Pete Mackler, Al Simmonds, Brian Grant, Sue Grant, Jim Maher, and Karen Ohrn.

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letters

Mr. Quinn--

Now, just why in hell are you so sore at Ma Bell -- You told us how to cheat her out of her earnings but you did not tell us just why this should be done -- If you think so little of the telephone -- why not simply ignore it? If you want to call one of your fellow revolutionaries just pack your lazy ass off to talk to him -- and while you walk the two blocks or two miles ponder how great it would be to have a phone.

I do not work for the Bell Telephone Co. nor work for any other utility or government agency. Horrors, I'm one of those dirty capitalists -- work my butt off about 12 hours a day (not taking advantage of a soul either) and earn enough money to have a few of the luxuries of life--

By the way -- if you are reading this -- Hi Sucker, you just paid to read a letter from a capitalist -- Thought you might like to have some "dirty papers" for your library.

Wally J.

People,

Well, it's draft time again, time for all you young people to drop whatever you are doing and get shafted. Time again to get taught to hate -- time again to get taught to kill -- time again to turn against your brothers -- time again to drop whatever you are doing and join in the brotherhood of hatred and killing ----- Isn't life wonderful?

Sign me

Mad as Hell



Are these three guys at the Kunstler meeting agents? Send any info to IFP or call 924-1752. Eternal vigilance.



PLACES TO BUY THE FREE PRESS

The following locations in Indianapolis carry the Free Press. Help us by patronizing them.

Eldridge Cleaver Community Information Center, 414 E. 23 St.

Karma Records, 926 Broad Ripple Ave.

Indiana News Co., 137 W. Wash. St.

Black Market, W. 34th St., btwn. Capitol and Kenwood

Hit Records, 206 N. Meridian

Creative House of Arts, 2859 Central

Kinetic Dormouse, 2153 N. Talbot

Grandpa Banky's, 2180 N. Talbot

Indianapolis Latex Co., 141 S. Illinois

[Hopefully this list is complete and up-to-date. Call 924-1752 if you wish to carry the Free Press.]

Children of America

We Young Americans, so society says are supposed to be civilized.

How can one be civilized, when we are being stepped on day in and day out?

For example, recently I was charged with petty larceny. Up till then I had a clean record. So after spending one night in jail, and being treated like dirt I soon found myself in front of the "Supreme." Having heard the charges, the judge sentenced me to five days in jail and a fifty dollar fine. There you're lucky to have a mattress. There's no literature to read. All you can do is sleep, and look out the window.

The only thing that disturbed me was this young pig decided to whack off my beard.

Something has to be done about the Supreme -- he has too much power!!

Well, now having a record, there's a chance I'll lose my job at the Post Office. Get that!!! A record plus being fired from a federal job. Even though I'm majoring in film production at IU, society still won't give me a break. This is why so many ex-convicts return to prison. So society now considers me a good for nothing criminal.

Recently the Shriners held their National Convention here. Boy, was that something. They got away with murder. For instance, during the convention a friend of mine, who was out of town got a parking ticket. But do you think the Supreme gave any tickets to the Shriners? No!! That's politics for you. If you got money you're in. That's what's wrong with Democracy -- it's crocked!!!

Pig nation is Indy. All you have to have is a mustache and you're practically busted. Even the black brother gets the shaft.

I wasted two years of my life in Uncle Sam's canoe club. I learned a lot. First of all, if you want to be one of Uncle Sam's boys, you have to be a brown nose. That is, you're a machine for Uncle Sam. If you mess up once, you get the Royal Shaft, the rest of your hitch. To me the service is communistic. You have an upper and a lower class. You do what you're told or else!!!

Everyone should resist the service, or it will destroy them.

Something has to be done about this stinking Society. It reaks.

Eventhough Jerry Rubin and Abbie Hoffman had good intentions, they're too extreme. They need to revamp their notions. They should have stayed in the system and changed it. Instead of staying on the outside looking in. Just think a straight hippie cop, THAT NEVER BUSTS ANY-ONE, or a semi-hippie judge that lets everyone go for next to nothing.

Don't be part of Pig Nation. Revamp the system. Hard drugs aren't the answer either. Doing that is just as bad as your mom and dad getting bombed.

What's wrong with people today is, they're doing jobs they're forced to do. In Plato's Ideal State, man is doing the job he is most happy with. Not the one he is forced to do, just to make money. After all life is a slow process of dying. People should do the things they are happiest with. Because you only live once!!!

How many times have people stopped and devalued the beauty around them? How many times have people said "Hi" to their neighbor? How many times have people thought how beautiful life is? Think about it my friend.

Rick Thorne

(STAFF NOTE) We have received numerous letters and comments of this type from our readers and we as the staff collective feel a need to respond. Mr. Thorne, like a growing number of us in America, feels that he is getting screwed by the judicial process and the "system" in general. And he sees the need for change. But one must realize that this treatment has been going on for blacks, poor whites, and chicanos since colonial days, and that only recently has this been extended to the growing numbers of middle-class people who challenge accepted government standards. The system left Jerry Rubin and Abbie Hoffman as it has left all Americans, except a privileged few. To condemn other on tactics for changing government without developing our own is hypocritical. True we have beauty, but don't lose sight of the storm cloud growing and understand it.

GUESS WHAT ABOUT THE GUESS WHO

For most of the 15,000 people packed around the bandshell at Garfield Park, the Friday evening concert of the Guess Who was a groove. For Mayor Richard Lugar, it was another triumph of his youthful modern Republican image. For the Guess Who it was another job, a step in building their careers and fortunes.

The Free Press met the Guess Who at a press conference-reception Friday afternoon in the Mayor's conference room of the 25th floor of the City-County Building. We entered a room overflowing with youthful representatives of city sponsored and private programs like Upswing, CAAP, and Rainbow. A covey of girl scouts had been provided for the occasion. A number of older persons were also there, no doubt members of the Mayor's staff and the leader-advisors of the youth present. After attending to some city business with the press, the Mayor introduced what he termed his "piece de resistance" and in trooped the Guess Who accompanied by their manager. Fresh from their appearance at the White House the week before, the group seemed well equipped for the banalities of an official welcome. They graciously accepted engraved plaques from the Mayor and exchanged pleasantries with him about how nice it was to be back in Indianapolis.

Then the Mayor invited the press to do their thing. Free Press staffer Tina Bristol led off the questioning of the rock group: "I understand you're dining tonight with the Lugars at the Columbia Club. Are you aware of the fact that it is racist in its membership policies? And what are your feelings about this?"

If 100 or so people can gasp in unison, that roomful did. The other reporters started buzzing among themselves and one commented "that was a bombshell." Before any of the Guess Who could answer, Lugar intervened to clarify. In fact, he said, the dinner would be held in the Hilton. Tina asked how come Thursday's paper had said they'd be eating at the Columbia Club. Lugar said the paper was wrong, which prompted another reporter to ask if the Mayor's office didn't issue a statement yesterday about the Columbia Club dinner. The Mayor got flustered, denied any statement had been issued, and was saved from further embarrassment only by the traditional "Thank you, Mr. Mayor," concluding his "piece de resistance" after only two questions.

Photo/ John McAuliff



The Mayor plays guessing games with friends.

Two things should be noted: first that the promotional character of the press conference was thoroughly deflated; second that the Mayor didn't refute the charge about the Columbia Club's membership provisions, so it seems that one of the foremost institutions of Indianapolis' wealthy rulers is as racist as ever.

As things broke up into autograph signing and personal radio interviews, the Free Press approached two members of the band to determine what their politics were. They allowed as how the question about the Columbia Club had been a fair one. But they pointed out that the band came into a city and was shuttled around without ever finding out very much about the local scene. Then one of the group went on to say that even if they had known, they were guests of the Lugars and couldn't have refused to go.

The two expressed general sympathy with the goals of the movement and the harassment that freaks suffered. After all, hadn't 100 or so kids just gotten busted in Canada on dope charges. And hadn't they themselves been refused service in the Hilton dining room, no doubt by a hotel employee who didn't realize Guess Who had the entire 17th floor.

The two musicians maintained a curious neutrality about their own role. During a West Coast tour band members answered questions on TV about the war and the draft. Officials connected to the Immigration Service warned them if they spoke out like that again the Guess Who as a Canadian group would not be given a work permit to perform in the US. Part of their refusal to "get involved" with issues like racism and the war that concerned their youthful audiences would harm their careers. But more than that, both held to an illusion that they were being neutral, just doing their own thing being musicians. The Free Press pointed out that the police here frequently harass longhairs and freaks in the Village and that they'd closed down the Pendulum coffee house. We pointed out that the same Mayor Lugar who sets policy for the cops is reaping all kinds of goodwill from the kids because of the free concert. So, in fact, Guess Who was part of a sophisticated pacification campaign like it or not and unless they took countermeasures on stage that night they were anything but neutral. A full reply to our question was prevented by the intervention of one of the official looking types who had been nervously regarding our conversation and now insisted the band needed to be on its way to someplace else.

If you were at the concert Friday night you already know that the Guess Who dedicated one of its numbers to "Mayor Lugar, who gave us one hell of a good time."

WOMEN on STRIKE

Women of Indianapolis will join their sisters across the country on August 26 in a strike to protest sex discrimination. During that week they plan a massive leafleting campaign aimed at attracting a wider group of women from all walks of life to the cause of women's liberation.

It is no accident that the first national women's strike day is set for August 26, 1970. On that day in 1920, one-half of the people were officially "given" the right to vote by the other half. The long and bitter struggle to win universal suffrage took the women 72 years in this country, dating from the Women's Rights Conference of 1848 in Seneca Falls, N.Y. Women in 1970 are asking, just how far have we come and how much have we gained?

Why is it that ... working women with college credit earn less than working men with an 8th grade education ... the median earnings of white men employed year-round full-time is \$7,396, of black men \$4,777, of white women \$4,279, of black women \$3,194 (Bureau of Census) ... one third of the families living in poverty are headed by women earning poverty wages working full time ... excessively priced women's clothing and cosmetics are designed and promoted for so-called "sex-appeal" instead of comfort ... the care of children is still considered to be solely the mother's personal responsibility ... there are few quality child care centers which would free a mother to pursue a career, education, or other interests of her choice ... women who need abortions are forced by state laws to risk their health and their very lives at the hands of "back alley" abortionists.

Also planned for the August 26 action is a public ceremony at the State Capitol lawn in front of the statue of Robert Owen. Other activities include film showings and marathon discussions and panels on sex discrimination, women's rights, and the history of women's struggles.

The nation-wide strike represents a united action by the various segments of the women's movement, including NOW, WITCH, Redstockings, women's caucuses, and local independent groups such as those in Indianapolis. They agree that women are second class citizens, openly discriminated against, exploited as a group, and denied the chance by their society and culture to determine their own lives.

They are united in calling on women to:

1. Refuse to work (slow down, sick out) for one day as a symbolic protest, whether they are house, office, service, or production workers, paid or unpaid.
2. Refrain from buying ANYTHING on that day.
3. Join the movement to work collectively for reform of abortion, labor and other laws that clearly deny women their rights.
4. Join the movement to fight discriminatory sexist and racist hiring practices.
5. Join the movement for free universal 24-hour child care.

Women interested in working on the August 26 action should call 846-7698

Carol Boner

TO THE NAMELESS WOMEN

WHO BROUGHT US HERE

I am a woman, but I have no name. When I am born I am granted the use of my father's name, but it does not belong to me, for should I bear a child before I am branded with the name of another man that child is said to have no name.

If I conceive after marriage my husband hopes for a boy to carry on the name--his name. But who carries on my name, when I have none? How can I reach back and identify--clothe with an identity--all the nameless women who have been branded, bred, bartered and bereft?

Since history began woman has toiled to lift the burden--toiled in lonely isolation. Her toil added to her character, but not to her freedom.

We cannot reach back to those nameless women who brought us here, but we can reach out and take the hand of our sisters, so that united we can refuse the multiple burdens which have been placed upon us--so that standing erect, no longer beasts of burden, the crushing loads will slide from our backs and we can begin to find out who we are-----

So that our daughters will be born walking erect and looking man in the eye in honesty rather than in coquetry and flattery-----

So that man and woman can begin to meet each on the plane where humanity resides-----

So that peoples can begin to regard other peoples with level gaze-----

So that we can continue to inhabit the planet Earth.

Cordelia

HUEY IS FREE

people's hospital

NEW YORK (LNS) -- 'My aunt died of a wrong blood transfusion.' 'My friend's mother died of hepatitis from a dirty needle.' 'My brother broke his arm and had to wait for two hours in the hall before a doctor came out.'



The people speaking were all under 12 years old and all Puerto Rican. They were sitting around a table in the basement lunchroom of the liberated Lincoln Hospital, taking part in a political education class run by Denise Oliver, Minister of Finance for the Young Lords Party.

At 5:30 that morning, a group of about 200 Puerto Rican men and women from the YLP, HRUM (Health Revolutionary Unity Movement, a city-wide radical union of black and Third World health workers), and the Think Lincoln Committee made up of workers and patients from Lincoln, returned the hospital to the people of their community. Among their demands were door-to-door health service for preventative care, sanitation control, nutrition, drug addiction, maternal and child care, day care and senior citizens' services, a permanent 24-hour-a-day grievance table, and a \$140 minimum wage for all workers.

Hours later, hundreds of people were streaming in through the front door to get free tests for tuberculosis, iron deficiency, anemia and lead poisoning. Curious passers-by looked up at the ancient dirty building that could easily pass for a warehouse and saw the Puerto Rican flag flying aloft and banners in the window proclaiming: "Bienvenido al hospital del pueblo" -- "Welcome to the People's Hospital."

Lincoln Hospital is located in an industrial area of the South Bronx, on the edge of one of the largest, most run-down Puerto Rican ghettos in the city. Leaflets handed out to the press explained the

takeover. "Lincoln Hospital is only a butcher shop that kills patients and frustrates workers from serving these patients. This is mainly because Lincoln existed under a capitalist system that only looks for profit. But even this system made an attempt at scrapping this butcher shop by condemning this building 25 years ago."

"Now we are prepared to show how, in a socialist society, institutions SERVE all people."

On the second floor, in the psychiatric outpatient clinic, Mrs. Catherine Hampton of the South Bronx sat in the waiting room. What did she think of the take-over? "I think it's gonna be an improvement," she said. "This place can't get worse. Yesterday they told me to come in for my medicine. I waited for an hour and then they told me they couldn't find my chart. I've already come three times just for medicine and I haven't got it yet."

After four and a half hours, negotiations between the Lords and the mayor's men broke down. It seem that just as Mayor Lindsay's smoothie spokesmen were agreeing to move the cops out of the area, a plainclothesman sneaked into the room and started to drag a Lord brother out. The Lords exploded, stormed out of the meeting and called another press conference.

Once again, by now 5:30 in the afternoon, the press and Lords' followers jammed into the auditorium. This was the room where the testing has been carried on all day long and reporters who might have missed it before, now couldn't help but see the medical scale and the long table with supplies set up just below the stage.

Many of those in the room were teenagers, tough street kids from gangs like the Bones, the Skulls, and the Savage Seven. They listened as the Lords ran down what had just happened, how the city had shown bad faith.

"We will defend this hospital," they continued to the reporters. "They will have to come in here and take us as we serve our people."

But that's not what happened, and the less political street gangs who took the Lords challenge seriously, learned a mind-blowing tactical lesson.

As busloads of Tactical Patrol Squad and Special Events cops parked in front of the hospital, and Spanish-speaking plainclothesmen in sandals mingled with reporters waiting for the bloody bust, groups of Lords left the hospital a few at a time. One brother who had a large Afro, dark glasses and was still wearing the long white coat, was hassled by a radio newsmen on his way out. "Hey man," the Lord told him, "I'm in a hurry. Gotta go to the next building to perform surgery."

By the time the 150 helmeted paunchy cops marched in formation into the old hospital, there was no one inside except hospital employees. Not one Lord left. Someone said it seemed absurd, like an old Keystone comedy: the police captain, puffed and pompous, leading his men back out again still in formation. A hundred and fifty cops to remove a Puerto Rican flag from the hospital roof.

The hospital occupation lasted a little over 12 hours, that's all. New York radio and TV news broadcasts flashed stories of the terrible conditions at Lincoln all day long. Newspapers from coast to coast carried the story. The Associated Press quoted Dr. Antero Lacot as saying that the Lords did a service to the community by dramatizing conditions at Lincoln.

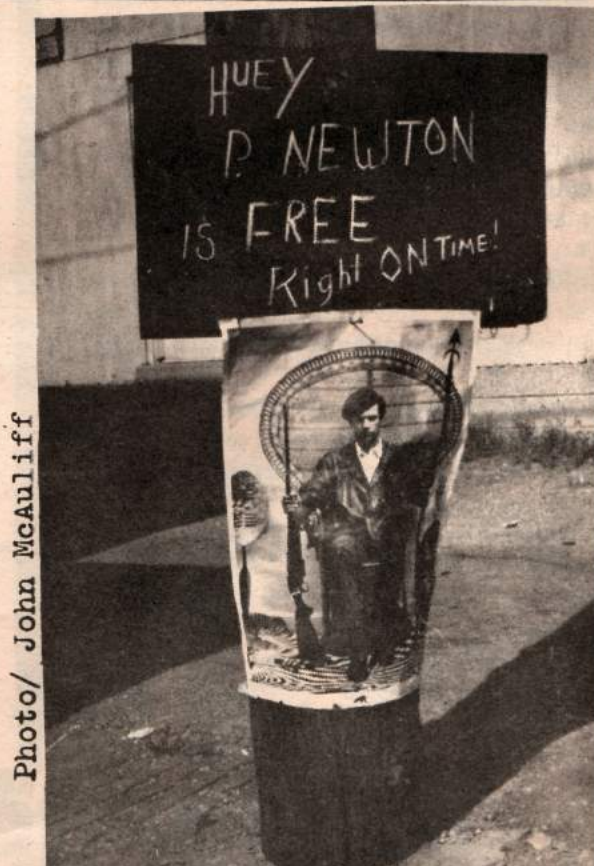
Favorable publicity pushed the cops into dropping charges against the Lords' leaders.

The next day, a complaint table at Lincoln was operating and 75 hospital employees turned out for a meeting to begin figuring out how to return Lincoln to the people for good.

HUEY FREED

Malcom X brought to the attention of the masses the need of an understanding for uncompromising liberation, Malcolm exposed the fallacy of the ballot box. For this forces of oppression snuffed out his life. All holders of wealth leave heirs, and the heir of Malcolm was and still is Huey P. Newton. Huey took Malcolm's theory of revolution from a lower level to a higher level, and educated by example, the correct way to resist the power structure. As Eldridge Cleaver has stated, one of the great contributions of Huey P. Newton is that he gave the Black Panther Party a firm ideology, a firm ideological foundation that frees us from ideological flunkeyism and opens up the path of the future.

Huey P. Newton, the founder of the Black Panther Party along with Chairman Bobby Seale, built a strong army of revolutionaries and teachers standing firm in the face of the oppressor with determin-



Photo/ John McAuliff

Signs of celebration at the Cleaver Information Center

ation to defy all means of exploitation and slavery. Huey knew that the people were waiting for a true servant of the people, someone ready with life and true convictions to educate them, lead, and stand ready to defend their every right. Huey did all these things and for this he was harassed and stopped by fascist pigs looking for hero badges; the prize of killing Huey was all that encircled their small minds on the night execution. In their over-anxious desire to kill Huey they shot one another in a blaze of gunfire. Huey was wounded in the wild exchange of fire and rendered unconscious. When it was over, one pig was dead and the other wounded, both victims of their own over-zealous actions. After three years of court battles and unjust incarceration, the Minister of Defense has been freed for a retrial on the intentional oversight of the pig judge in informing his jury that Huey was unconscious when all this was happening; he could not shoot anyone while unconscious. Brother Huey is back now and he is still determined to bring liberation to his people, and all oppressed people in general. We are reminded of Fred Hampton's statement and Bobby's statement: You can jail a revolutionary, but you can't jail a revolution.

ALL POWER TO THE PEOPLE!

Don Campbell

Indiana Chapter
Black Panther Party

still in cambodia

Today the US is waging war in Cambodia. US planes are flying daily combat missions in support of the Lon Nol government. Like Presidents before him, Richard Nixon is playing games with words and lying to the people because he fears their opposition to his policy. The Gallup poll showed that 48% of the people favored complete withdrawal of our forces by July 1971 at the very latest.

The sordid story emerged in the pages of the New York Times during the first week of August. During the battle over the town of Skoun reporters saw US planes flying close support missions for Cambodian troops which supported the Nol regime. Theoretically this violated US policy directives. Driven up the wall in May by the widespread and militant opposition to his Cambodian invasion, Nixon had been forced to declare several times that US forces had gone in only to protect the US military position in Vietnam by destroying NLF (Vietcong) supplies, not to defend the Lon Nol government. When US troops (but not the CIA or Special Forces assigned to the CIA) were withdrawn from Cambodia on June 30, the Administration began sidestepping, saying that bombing missions would be continued but only for the purpose of interdicting NLF supply lines. But now US planes were doing far more than that, at Skoun and elsewhere. What was the explanation?

Basically it came down to press agency and hiding behind new definitions. Defense Secretary Melvin Laird was put on the spot at a surprise news conference August 6. This is how the Times report went:

In a surprise Pentagon news conference, Laird said bombing by American jets Wednesday 900 feet in front of a Cambodian battalion was part of a general interdiction campaign aimed at protecting American forces in South Vietnam. The Wednesday bombing at Skoun, he said, was aimed at preventing the Vietnamese Communists from reopening sea supply routes through Cambodian coastal towns.

Skoun is a road junction town about 35 miles northeast of Pnompenh, the Cambodian capital. The nearest coastal village, Kompong Som, is about 80 miles southwest of Pnompenh. Laird did not explain how Skoun could be related to coastal supply routes.

"That particular area

(Skoun) is very much related to the opening up of the sea area for supplies and so forth, and I would merely state that the decision was made by the commanders in the field that it was an important interdiction mission to destroy the, ah, in this case, I believe it was personnel....

In normal military terminology, interdiction is defined as attacking rear area supply lines or enemy troops that are not engaged with friendly forces. Close air support, on the other hand, is defined as attacking an enemy force that is in contact with friendly troops.

Laird was asked, in light of what happened at Skoun, how he could maintain that the administration was not conducting close air support for the Cambodians.

As Senator Mansfield commented "A rose is a rose. It seems to me their reasoning is a bit tortured."

This kind of dishonesty by high officials is not a new thing in the Indochina war. Since 1964 international observers have reported heavy bombing by the US in Laos, but the Pentagon steadfastly denied it until the Senate Foreign Relations Committee forced them to 'fess up' six months ago. Philippine and Thai volunteers have only lately been revealed as paid mercenaries, and we still don't know what proportion of the Cambodian soldiers 'loyal' to the Nol government are actually paid, equipped and directed by the CIA. (The problem of Executive secrecy and lying to Congress is explored by Senator Stuart Symington in the August 9th New York Times Magazine.)

Only to a point are government officials dishonest out of habit. Usually they are guided by quite real military and political imperatives. In the August 9th Times an American official is quoted earnestly telling a newsman: "Don't write that, it will only stir up the activists back home, and that bombing is the only thing they (the Cambodians) have." The US is in a real bind. The government it put into power in Pnompenh is in deep trouble. Even the US-biased accounts in the press admit that the strength of the liberation forces in the

MOVING

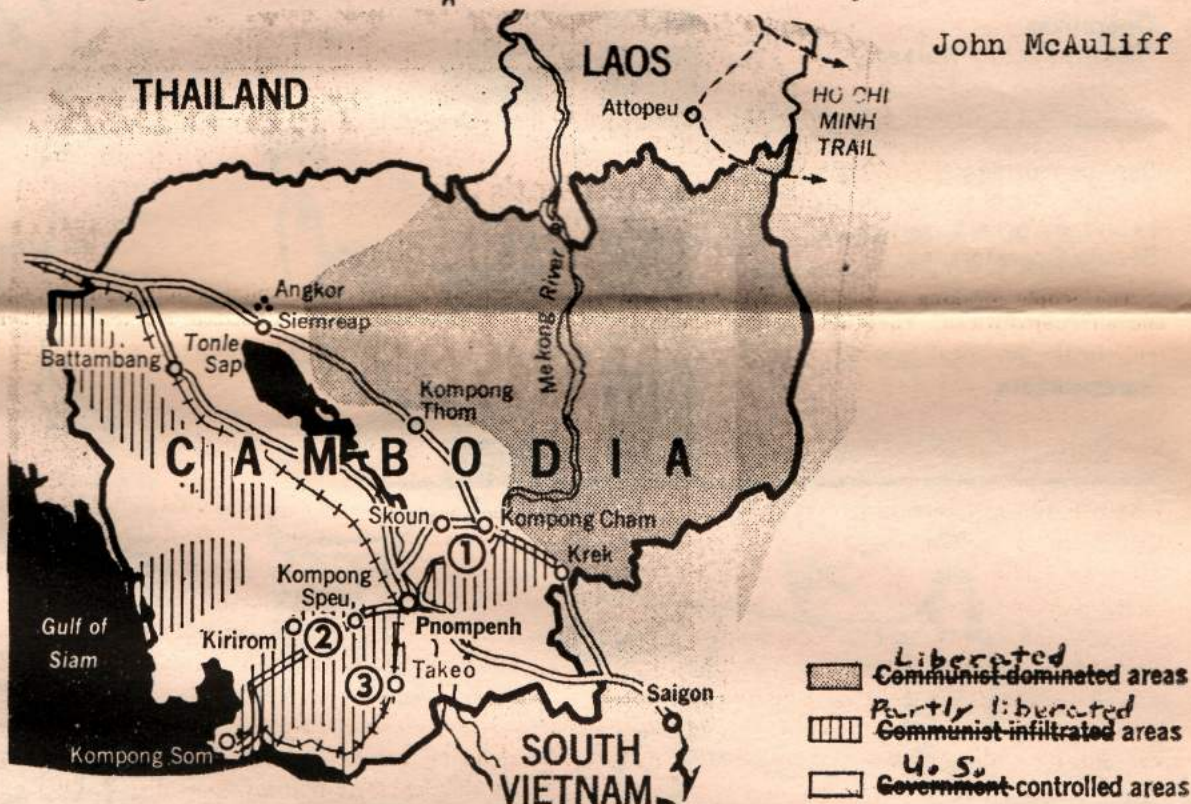


LEFT

name of Sihanouk are close to taking over all of Cambodia. Faced with Sihanouk's return to power, this time allied with the liberation governments of Laos and Vietnam instead of maintaining official neutrality, what will Nixon do?

Time is the critical factor now. Once the schools are back in session Nixon will be faced with fighting an intensified two front war. For that reason the liberation forces may hold their final drive on Pnom Penh until fall, in the meantime broadening and deepening their control of the countryside. For the same reason Nixon will at least continue clandestine measures like bombing, but he may be forced to more desperate adventures.

John McAuliff



MICHIGAN CITY (cont.)

"I walked across the street," Gipson said. "He was pulling over. I said something to one of the fellows sitting on my car and asked what was going on. He stopped his car, jumped out and asked me what I said to him. I said, 'Nothing, what did you hear me say?'"

"I didn't hear you say anything but I read your lips." He told me to move my car and park it right (it was parked legally but improperly). I was on my way back into the poolroom and he said, 'Hey, boy, if you think you're so bad you come back here.' He invited me outside for a fight. I said, 'Take your gun off and I'll fight you.'"

The policeman started to push into the crowded poolroom but was shoved back. More cops arrived. Suddenly they sprayed Gipson and two bystanders, Adolphs Banks, 27, a welder, and James Henley, an insurance salesman, with Mace. All three were arrested.

Later that evening a few windows were broken. Part of a lumber yard and a cleaner's across from Sammie's burned, probably from molotov cocktails. Dozens of windows in local business offices were crashed. Mayor Conrad Kominiarek panicked and declared a state of emergency under a statute passed last year.

Sunday Festival activities were cancelled, and the mayor and some local black representatives met, but as the curfew was enforced that evening, more skirmishes erupted; windows were broken, a few rocks were thrown at autos. Several more buildings suffered fire damage, and a few shots were fired at

the police as a warning. The governor sent in 150 guardsmen to back up state troopers, sheriffs and 73 city police. Roads were blocked off. One 14-year-old black youth was shot in the leg by police, and several dozen arrests were made.

For all the fuss, the rebellion was restrained and it seemed blacks had the situation more in hand than did the frenzied authorities. "They made it sound like a big thing," one young worker hanging out by Sammie's said later in the week, "but it wasn't shit." He pointed to a big pile of rubble from a building destroyed by urban renewal, saying television cameramen had been photographing it as "riot damage."

"They wouldn't have sent for no troops if they weren't scared," a Viet vet home on leave said. "Police ain't shit in Michigan City. The pigs think it's all over now but it ain't even started. This is just letting the pigs here know we aren't satisfied, and we aren't afraid. We want our rights or we'll burn the place down."

Lack of jobs, bad and segregated housing, urban destruction with little reconstruction, and racist harassment from police were the basic grievances. With blacks hanging out in the parks on hot nights, cops had decided to enforce the evening curfew. Any job is hard to find, but the good jobs are almost always denied to blacks.

By Tuesday, July 14, the Guard was pulled out and the curfew cut back. Twelve demands were presented to the city, including a "hot line" on community problems, regulations on police conduct, suspension of the cop who arrested Gipson,

appointment of several black city officials, tenants representation on the public housing board, and pressure from the mayor on the banks to make loans for housing available to blacks.

The brothers and sisters on the streets felt sold out. Not only were the demands weak, but the middle-class blacks and whites who had long made NAACP so weak were the "spokesmen" the mayor heard. "I don't recognize any of them," shouted one worker as he stomped out of a meeting where the argument had centered on which preachers to include on the negotiating committee.

Eight white city officials (there is one black city councilman in the local government and a few black police) received the community delegation in the tidy new brick courtroom in the police station. Their response ranged from befuddlement to obstructionism.

In response to demands for regulation of police conduct, the deputy prosecutor (also, oddly enough, the attorney for the Human Relations Commission) read off the standard police instructions to be courteous, respect property, etc. "Everybody has these rules," one man challenged. "That doesn't interest me as much as who punishes them if they break the rules."

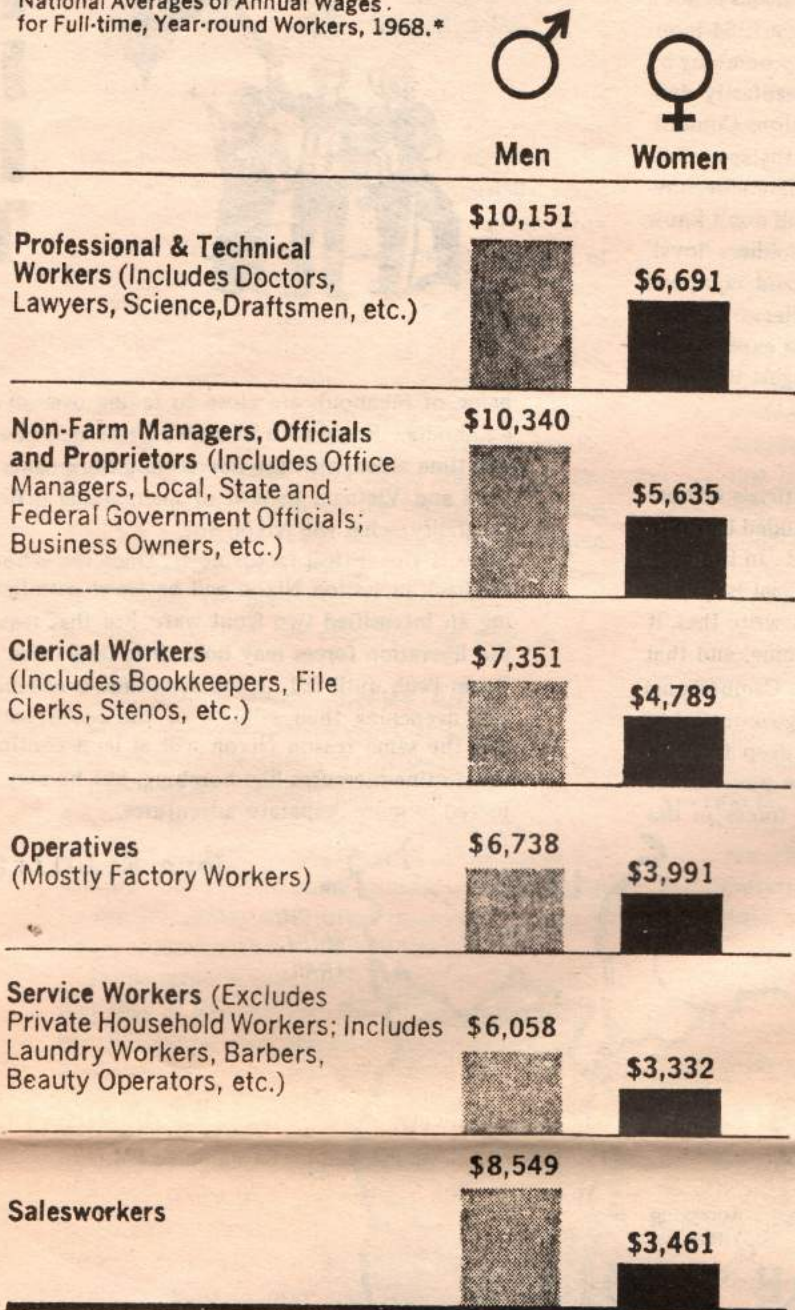
If the elders of the town were petrified by this black challenge, it's not so clear that their children are. A carload of young, short-haired whites pulled up to a car with a white freak and a black, smiled, and shouted, "Fuck the National Guard!", then drove off.

laws for

Why Women Complain

Double Standard: Men's Wages Much Higher Than Women's

National Averages of Annual Wages for Full-time, Year-round Workers, 1968.*



(Source: Women's Bureau)

* Latest figures available



Protective laws for women workers vary from state to state and specify such things as minimum wages, maximum hours, adequate meal breaks and other conditions for working women.

To understand what these laws mean to women and the need to defend them, it is fruitful to look back at how this legislation was enacted as a part of the struggle of the whole working class for shorter hours, higher pay and better working conditions.

Most of the state protective laws were passed around the turn of the century under the pressure of a general movement for social reform. The struggle was spearheaded by women reformers from the newly established settlement houses and by leaders of new trade unions with a predominantly female membership.

Women settlement-house organizers pressured Congress into financing a thorough investigation of the abysmal working conditions of women and children, and this report, completed in 1911, laid the basis for legislation regulating their working conditions.

One of the first protective laws dealt with the maximum hours women and children could be asked to work. These laws, largely brought about by the efforts of women themselves, established an important precedent for subsequent legislation on working conditions covering all workers.

In 1905, a New York law specifying a maximum 10-hour day for both men and women workers in bakeries was declared unconstitutional by a court on the basis that it interfered with the right of individual men to freely sell their labor.

For women however, such laws regulating working conditions were upheld by the courts because, according to one judge, "Woman has always been dependent on man" and women have a special nature that makes them hesitate to assert their rights, and so they need special care and protection from the laws.

In fact, these laws were won precisely because women of that period did organize to assert their rights to decent working conditions.

Furthermore, over time the protective laws for women workers helped legitimize the concept of legislation ensuring decent working conditions for all workers. In 1938, the Fair Labor Standards Act was passed, which established maximum hours, premium overtime pay and minimum wages for men and women workers involved in interstate commerce.

Women have fought for and won protective laws not because they are by nature inferior to male workers, but because they are doubly exploited as women and as workers.

In addition to being shunted into the worst jobs at the worst pay, women also have on their backs the tasks of caring for children and doing household chores when they come home from work.

Women need these laws to help counteract the superexploitation they are subject to, especially because even the trade unions have been largely unwilling to organize women workers and fight for their demands. Eighty-five percent of women workers are not in unions.

DO YOU PROMISE TO; FREE OF MONETARY OR OTHER REMUNERATION, TO HONOR, OBEY WASH, COOK, CLEAN, CHERISH, BE FAITHFUL, MEEK, WILLING, HELPFUL, QUIET. RAISE HIS CHILDREN, KEEP HIS HOUSE. TEND HIS BODILY NEEDS, Etc. Etc.



women workers

Wages, hours, etc.

At the present time, all of the 50 states have some legislation regulating the employment of women. The laws vary greatly from state to state and in many states provide very meager benefits.

Thirty-six states have minimum wage laws, with 29 of them applying to both men and women. Sixteen states have laws requiring premium overtime pay for women. Forty-one states have laws on maximum hours women can work, none of which apply to men. Only ten states have laws specifying the maximum weights that women can be asked to lift on the job. Eighteen states prohibit or regulate night work for women. Twenty-three states provide for meal breaks for women. Twenty-six states prohibit the employment of women in certain hazardous or "unladylike" occupations, such as mining, wrestling and bartending. Forty-five states require that women be provided with seats while they work, one of which applies to men also.

While some of these laws are of questionable benefit to millions of women workers, they are far from adequate. For example, the United States is extremely backward in the area of maternity rights for women workers. In 50 other countries, women are allowed 12-week maternity leaves with their jobs guaranteed, and some countries even require paid maternity leaves. In this one area where women obviously are physically different from men, their special needs have been ignored.

In the United States as of 1960 only the state of Rhode Island required weekly maternity payments to women workers. A Federal Railroad Unemployment Insurance Act provides for paid maternity leaves for women in the railroad industry. But the only other laws on maternity rights are laws in six states prohibiting (!) employment of women for a certain period before and after childbirth, but with no guarantee that they can get their jobs back.

This lack of maternity rights for working women is an indication of the hypocrisy of the government and employers when they say the reason for protective laws is that women are unequal. Another indication of this hypocrisy is that the state protective laws do not cover women agricultural workers or domestic workers, who are among the most exploited women workers.

Furthermore, the laws passed ostensibly to help women are not infrequently used to discriminate against them. For instance, employers will keep women out of higher-paying jobs because overtime work is supposedly illegal for women and women are barred from overtime work by a state protective law.

But the answer to this form of discrimination is not to eliminate the protective laws, thereby removing benefits important to masses of women, especially those who are not unionized. The answer is to extend these laws to male workers as well.

Title VII

In the recent period, protective laws have increasingly come under attack. One of the ways in which they are being challenged is under Title VII of the 1964 Civil Rights Act. Title VII prohibits discrimination on the basis of color, race, religion, sex or national origin, in hiring, upgrading and all other conditions of employment.

Many politicians and employers—no think first and foremost of the

way improved working conditions cut into profits—argue that if women want equal rights legislation such as Title VII of the Civil Rights Act, then they must give up the meager benefits they have won for themselves. That is, they must give up the protective laws which cover women only.

In California, for example, women employees of Fiberboard and Crown Zellerbach Companies have recently faced a vicious attack on their rights to job security and decent working conditions under Title VII. At first the companies began firing women, or preventing them from receiving promotions by using the protective laws against them. The company changed the descriptions of their jobs so that it would be illegal under the protective laws for women to hold them.

Then when the women began organizing protest demonstrations and appealing for help to the Federal Equal Employment Opportunities Commission, the companies did an about face and declared that they considered all the state protective laws voided on the basis of Title VII. The women were forced, under threat of layoff, to work 12 to 16 hours a day and to lift dangerously heavy weights.

These women have formed a caucus, called Women Incorporated, within their union, the Association of Western Pulp and Paper Workers. The caucus has collected hundreds of signatures on petitions calling for maintaining the protective laws and extending them to men. They have also appealed for help from the California women's liberation movement.

Women's liberation

The role of the women's liberation movement should be to campaign against any attempt to use Title VII or other equal rights legislation to undermine rights or benefits that women have won in the past. Perhaps women will feel that some of the existing laws should be revised, such as the laws prohibiting night work for women. But the general approach of the women's liberation movement should be to defend the laws and urge that they be extended to men.

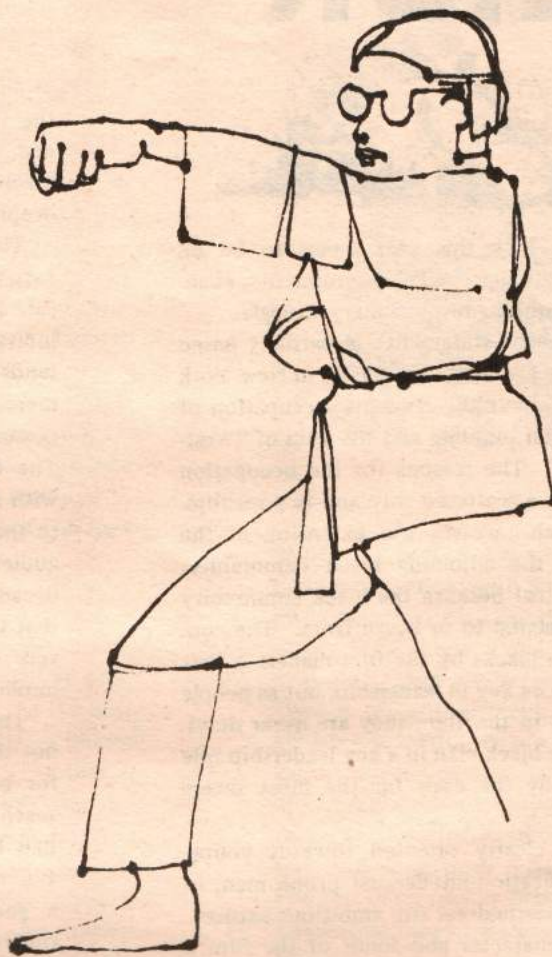
The purpose of Title VII is to eliminate discrimination against women, not to increase the oppression of women through eliminating the protective laws. We cannot accept the concept that for women to support the protective laws is an admission that they are unequal. This whole idea is part of the ideology that is used to oppress women.

We must demand more equal rights legislation, such as the Equal Rights Amendment, and more protective laws, covering all workers, men and women.

The consciousness behind the women's liberation movement has gone far beyond the desire for equal rights, to the goal of total liberation. But at the same time, the women's liberation movement has made women much more sensitive to their legal inequality and many are no longer willing to stand for second class treatment.

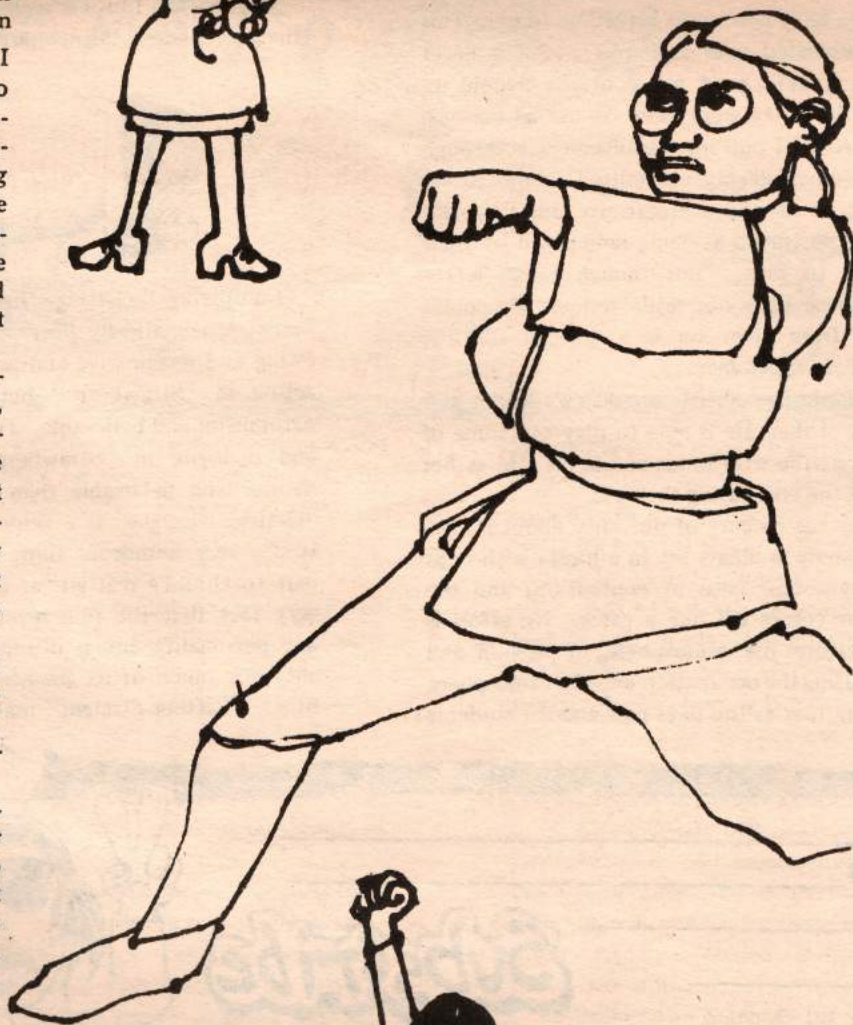
Victories in winning equal rights legislation, abortion rights and other demands will aid the struggle of women in all areas, including the fight to maintain and extend the protective laws. When women know they are supposed to have rights guaranteed by law or by the Constitution, then they will be encouraged to fight for those rights in all areas.

Carolyn Lund in th



A bibliography of women's liberation material has been published by a Tallahassee group in their 4-page leaflet called PM. This bibliography includes research groups, Women's periodicals, movement periodicals with a special issue on women, articles and reprints, organizations, buttons and stickers, and announcements.

For a copy of PM, send a 6¢ stamp to PM, c/o B. Broedel, 308 S. McComb, Tallahassee, Fla. 32301



FLICK



Hollywood's kick this year seems to be on "revolutionary struggle." Plastic, romantic, chauvinist, money-gurbbing revolutionary struggle.

"The Strawberry Statement" is partially based on the events at Columbia University in New York in 1968. It is about the students' occupation of the administration building and the gym of "Western University." The reasons for the occupation are given, but in a scattered way and in a vacuum. The issue, which involves the extension of the university into the adjoining black community, never becomes real because the black community is never seen, related to or heard from. The concession made to blacks by the film makers is that they are seen to be key in leadership, but as people or as characters in the film, they are never developed. Also, the black man in a key leadership role is singled out by the cops for the most severe beating.

The film is clearly oriented towards young, middle-class, education-intellectual prone men, of sensitive and concerned yet still ambitious natures.

The central character and focus of the film is Simon. He is on the rowing team—in fact, he is first seen rowing, thus establishing at the outset his healthy virility. This being assured, we are allowed to see his gentle side as he passes and greets a young woman with her child on her back.

In his room he tells the roaches with admiration that they're like the Vietcong—everywhere always. But it's funny and there's a reassuring poster of Bobby Kennedy on the wall—which later we are again reassured by seeing after Simon has put a picture of Che in his window.

Simon first hears about the strike and occupation from a woman. The reason he gets turned on to the strike is because as he listens to and watches the woman, he begins to get turned on to her. This theme is repeated over and over and it is never challenged—that a good many of the people involved in the strike were there for sexual reasons. Simon's strongest pull into involvement is through Linda—a woman deeply committed to the strike. This could be seen as a progressive step. Usually women are portrayed as being radicalized by their attachment to men. But though Linda leaves Simon because he is not really serious, she comes back and from then on is a dutiful, adoring, trailing female appendage.

Simon fantasizes about himself as a leader and hero in the strike. He is able to play out some of this in his relation with Linda and in his role as her defender at the end during the bust.

The film has an aura of unreality about it. At one point some students get in a hassle with cops at the playground (site of contention) and the whole affair comes off like a game. No effort is made to create the atmosphere of tension and intensity during the occupation and the atmosphere of mounting fear as the days pass and the students

GETTING THE MAGUIRE'S STRAWBERRY STRAIGHT ON MOLLY'S STATEMENT or/ Review of "The Strawberry Statement," "Getting Straight" and "The Molly Maguires"

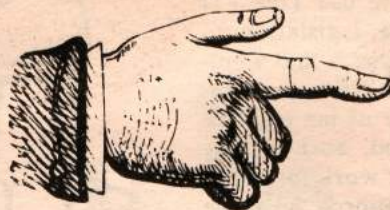
await the inevitable bust. This is partly because the film concentrates on Simon, not on the strike and the issues and the whole movement of people involved. And because Simon is never really deeply involved.

This concentration on an individual and this particular individual (kind of kooky, good, whimsical, self-reliant) tends to re-enforce the ideal of individualism so dear to most American hearts and tends to set Simon off and apart from "The Movement," from the discomforting or infuriating personalities and idealologies of "The Movement." The film allows you to identify and sympathize with Simon as an individual, gives some legitimacy to the occupation, strike, etc., but never forces the audience to deal with the reality of the corruption, decadence and cruelty of our society and the fact that there are growing numbers of people who are very serious about changing our society—and the implications of that seriousness.

The point can be and has been argued that this is not the purpose of the film; that the film is meant for mass consumption (\$\$); that it is meant to reach and move 15 year olds and those who have had little or no contact with "The Movement." But lines like "Bobby Kennedy might have made a good president, but we'll never know" and (talking to the Dean's secretary just before the bust) "it doesn't have to be this way"—i.e., a few changes in policy by the big men on top and everything will be fine—seem to indicate a simplistic, naive and reformist viewpoint.

Despite the fact that the closing bust scene is staged, cinematically gimmicky and bears little resemblance to the way people would react in such circumstances, it is gripping and moving. And there is absolutely no doubt about who the pigs are and about the fact that they gleefully and without provocation beat the shit out of quite a lot of people. And that that's what the university wanted.

I guess the film I'd really like to see is the one that starts where "Strawberry" ends.



Comparing "Getting Straight" with "Strawberry"—cinematically "Strawberry" is more interesting and imaginative and as a whole I found the acting in "Strawberry" better, certainly more naturalistic and believable. The settings, characters and dialogue in "Strawberry" were also more natural and believable than those in "Straight." "Getting Straight" is a vehicle for Elliott Gould. It is a very humorous film, which is due in large part to Gould's real gift as a comedian. But the very fact that the film revolves so much around one personality and is dependent on that personality for much of its essence, makes it a fantasy film. "Getting Straight" makes you react to the

SCENE

film only. "Strawberry" at least manages to make you react to and think about the issues it is trying to deal with.

The political issues in "Straight" are more obscure than those in "Strawberry" because the film is even more absorbed with one individual—Harry—and because its thrust is pure comedy.

In "Getting Straight" it's version of a picket and a rally must be based on Indianapolis (25 non-energetic people). The university calls in cops and the National Guard to contain about 50 people! It's farcical. People involved in the protests are portrayed as innocent fools, freaks, ego-trippers (in particular the black leader—note: token black leadership again), or sex seekers. All this serves as a real put down of the issues and people involved.

The hero of "Straight" is world-weary, very wise (he was in Selma!), and respected by all the protesters. They beg him to come back, but he's tired and cynical and wants to get his degree and be a teacher. And what a teacher he'd be! A teacher bringing light and opportunity to the poor and oppressed (excluding women of course; they're only for balling, sewing, cooking, etc.). He's a great, bumbling but bright, American male individual.

The male chauvinism and sexism in "Straight" is really strong. The sexual myths about blacks are supported and played out. Women appear almost exclusively as sex objects. Harry's attitude toward the heroine Jan, is that she hasn't a worthwhile thought in her head that he isn't responsible for, that he is totally responsible for her character development and that her function in life is to be at his beck and call. Throughout the film men make all kinds of stereotype statements about women—all of which are played as laugh lines and which go unchallenged, needless to say.

There are a couple of serious lines worth mentioning. One is in a conversation Harry has with the president of the university when he says: "This country was founded on chaos and freedom of the people." The other is a line in the Simon and Garfunkel song in the film: "This is no longer the land of the free, but thank God it's still the home of the brave."

Although Harry makes the "right" decision at the end, it seems hollow and phony because he is still the same—individualistic, detached and male chauvinist and because there is no reality or legitimacy given to the struggle of the students.



"The Molly Maguires" suffers from some of the same weaknesses of "Strawberry" and "Straight." It takes place in northeastern Pennsylvania during the 1870's. Though the film touches slightly on the oppressive and exploitive working and living conditions of the miners; the brutality of the police and guards hired by the mine owners; the resistance and sabotage of the "Mollies"; the main concern of the film is James McParlan. The detail, care, depth and sympathy of the film all focus on McParlan. He is a cop and everything is presented from his point of view. The political issues of the film, the philosophy and strategy of the Mollies thus serve only as background for a character study of McParlan.

He is a detective hired to infiltrate the Mollies. It is made clear that he has suffered much as the miners have suffered at the hands of those "on top." He has become bitter and cynical and therefore ruthless enough to do the job of framing the leaders of the Mollies. He is able to maintain a certain integrity with the viewer because he dislikes and is contemptuous of the man he works for, and because he really identifies with and respects the Mollies. This is brought out in several instances where, apparently guided by his true feelings, he joins in the work of the Mollies with great fervor and gusto. At the end he even tries to stop the Mollies from walking into the trap that leads to

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their hanging. (He tries, short of confessing that he's the informer, of course.) And he has other redeeming characteristics such as his love for Mary and his love of nature. McParlan is an anti-hero, an American dream hero (a character sketched along the lines of James Dean and Marlon Brando). He is a loner, a strong individualist (and therefore very selfish); he stands for the American legend, the side of walking all over people, of lying, cheating and exploiting in order to get on top, is not condemned in McParlan, for, again, he is a romantic (American male) figure. Underneath his callousness (an accepted and admired male characteristic) is enough sensitivity for the audience to be soft on him. He has just enough self-knowledge and self-doubt of what he's doing for the audience to retain faith in him even though he carries through his job.

He is portrayed and seen apart from and above his acts. His confusions and conflicts are those that make women fall for him and men identify with and envy him. Again, the Dean and Brando models. At the end of the film, Mary cannot go away with him because of what he is—but she still loves him and wishes not that he were different, but that she were.

The film makers are clever enough never to condemn the Mollies, but by focusing on McParlan and by making sure that McParlan's individualism triumphs over the Mollies, a damper is put on the beliefs and actions of the Mollies.

Had the film been made from the point of view of the Mollies, it quite probably would have gotten even less exposure than it has. And it would have been a terrifically inspiring film to radicals in the U.S. Even as it is, I found it inspiring, but that was because of where my head is at, not because of where the film takes its audience. The Mollies came across as strong, sure, determined people (a projection which I admit may be my own). They were clear about what they were doing and why. And they preferred to be beaten in struggle and while sabotaging mines and knocking off guards and supervisors rather than to be beaten in silent submission. It was also clear that while not



all the miners were Mollies, they all stood behind the Mollies and would never betray them. The mine owners had to import an outsider in order to break the Mollies.

It is interesting to note that cops were called pigs as far back as the 1870's. Of the three films, "The Molly Maguires" has the most clearly defined political analysis and statement and puts forth more supportive view of the "revolutionary" side. This may be because it was safer to do so since the film was historical. However, the mining regions of Pennsylvania, Ohio and Virginia are still places of hard struggle, and it would be interesting to know how much the film showed in those regions.

"Strawberry" speaks best about a certain aspect of present day struggle and of all three is the most thought-provoking. It is a good film for people in Indianapolis to see. And "Straight" is worth seeing if you dig a comedian like Gould. Tina Bristol



Hot ol' August is here and the heat's been turned all the way up for the annual Talbott Village Bust, but it'll go away. Just be careful and keep your phone numbers in your head. Here's a couple of helpful hints to help you through this time of stress and strain.

To prevent that marvelous tell-tale smell of burning weed from going up the nose of the nearest pig, put out a couple of plates of vinegar in the room about a half hour before the smoking begins. Plates are better than bowls because their larger surface area lets the vinegar evaporate better. This stuff won't mask the smell; it'll kill it chemically—and with no odor of its own. Works even in a small unventilated room.

If the pigs really get down on you and plant some grass in your place to bust you, prevent the bust by acting like you've no idea what the stuff is. No matter how hard the police quiz you. Don't even guess; if you do, you're busted—it's worked. To my knowledge this hasn't been tried to stave off regular busts. It might work though, so keep it in mind.

Remember not to hold in the street, and don't stash in places with public access.

Never do dope without checking where your head's at, and the setting you'll be in. The head you save may be your own.

Time to do up some prices.

Acid

Good ol' Purple Microdot, down to \$1; Strawberry, 1.50; out of town Orange Flat, 2.00; Peace Acid (layered red, white and blue with peace sign)—really good—1.50; White Acid, really bad, don't know the price; Oranges unshine

the price; Orange Sunshine is coming in from the West soon; Ritalin and acid manufacturers are all around and prices should be really good.

Weed

Indiana, free, \$5.00 to 7.00, mediocre.

Mexican, \$15.00

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GUERRILLA RADIO

records

It seemed that for a change, Indianapolis radio entered the 20th century. Radio Free Naptown, or RFN, returned to the air the weekend of July 10th and 11th after an absence of several months. RFN represented a departure from the average Indianapolis radio fare, by presenting underground music in a straight-forward, gimmickless, flashless and mature manner, a quality painfully absent from the two Indianapolis radio stations which claim to program to the new generation. To appreciate this statement, you would have had to listen to Radio Free Naptown as I have for the period of time that they were on the air last, and then compare them to what is happening in Indianapolis on the other radio stations. Truly, Radio Free Naptown was an underground radio station in its purest sense, from its music to its presentation. For those who have had the chance to visit any other major city, they have seen just how antiquated pop radio is in Indiana due to the fact that most cities of this size have at least one underground radio station. It is as if Radio Free Naptown in just a few short hours tried to bring Indianapolis into the 20th century; at least in this one aspect.

large cities, the new awareness of youth is reflected in a great many aspects. To assume the same thing in Indianapolis, particularly in regard to radio, one would be left with the impression that Indianapolis youth are not sophisticated and are living in a world that existed too long ago or one that has been left behind in the swift social change that has marked the last five years of the 20th century.

Radio Free Naptown first made its appearance in November, 1969, on the AM band at 1170 KHZ, covering mainly the north side of Indianapolis. It attempted to bring sophisticated and meaningful programming to a sophisticated and meaningful group. Unfortunately, RFN was able to remain on the air only a few short days. In those few short days, many people on the north side of Indianapolis were able to hear RFN; unfortunately, not enough did. The station returned to the air over Christmas 1969, once again for only a few days. Finally, the station returned for the second time this last July weekend for only 24 hours. There are certain fucking old Hoosiers who saw fit to interfere with RFN's continuing operation. These people obviously are not out to better the community by stopping RFN's efforts. They are merely out to cause trouble and receive a kiss on



Radio Free Naptown has been long in the making. Everyone involved in the operation spent long hours working diligently for nearly one year with the idea, in the fall of 1969, of going on the air with something entirely different; something never before heard in Indianapolis radio. In that year the faults of Indianapolis and the strong points of Indianapolis were carefully considered and weighed against what was happening or what Indianapolis radio had been doing for the youth of Indianapolis. It was fairly obvious to them, as a group within the society, that Indianapolis offered very little to those below the age of 26 and felt that our society and what it stood for was conceived as something much different to this age group. Indianapolis and its colonial manner and medieval concept of the world was not receptive to the feelings of the below 26 age group. In other

the ass from the FCC. Harrassment for the sake of tyranny seemed to be the motivating factor of these people. As if like vultures, their action seemed to be screwing RFN from one end to the other; the tiny minds of tiny Hoosiers operating in tiny ways. RFN was harrassed off the air for no sin greater than being a child of the 20th century, filling the gap left by the other two NAPTOWN rockers. The station has returned twice, and already in that length of time the Indianapolis radio situation has rotted even further. The smell of decay permeates both the AM and FM bands, and the prospects of this pollution of the air waves ending soon is next to nill. This outlook provides the RFN staff with even more incentive for their endeavors. So much incentive that, in fact, Radio Free Naptown may soon appear on the FM dial as well as AM.

'Sweet Baby James'

Next time you need a friend and have the money, pick up on James Taylor's "Sweet Baby Jane" album. Then rush home and listen to it in the quiet solitude of your room. James Taylor is someone you can count on and fall back on when your down or just when you want some company. I've never met him so I really don't know what he's actually like but I have really become attached to the person who I've come to know by listening to the album. I've come to know a person with a loneliness, and a gentleness, a free spirit caught up all in the beauty and life of nature and all the sweetness and bliss of music.

"Sweet Baby James" is a Warner Bros. album. James Taylor's first album was done for the Beatles on the Apple label. Both albums were first produced by Peter Asher (of Peter and Gordon). The first album entitled "James Taylor" is good but features quite a bit of orchestration which I feel is unnecessary and sometimes distracting of the simple beauty of his songs. Sweet Baby James features electric, acoustic, and steel guitars, piano, a fiddle, bass, and a small brass section (used in two cuts). The accompaniment in the songs are kept simple, but with a lot of interplay between guitars

and their use with a piano oscillating between the stereo speakers. There is a seasoning of really sweet country music with the piano and steel guitar, but it is always just a touch and is never overdone, much like Eric Anderson's Arrangements.

The thing I like best about James Taylor is his voice. I find it hard to describe but it is textured and very mellow. Its a beautiful voice for the kind of folk-rock-country-blues mixture that James Taylor does. In several songs his voice separates to one speaker and another track of his voice comes in on the other speaker singing a beautiful blended harmony in concert with himself.

Lyric wise also this is a beautiful album. Enclosed with the album you find a sheet of paper with the lyrics to the songs (and it appears to be printed in Taylor's own hand!). James wrote all the music himself except for "Oh Susannah" by Stephen Foster. The lyrics are a beautiful weaving of freedom, sunshine, greens and blues, rain, loneliness, country roads, memories, and a great love for music and singing (there's a man after my own heart). It is interesting that Taylor mentions Jesus in three songs, but always as a friend not as a diety. Mostly the lyrics are full of nature images all of which are very pleasing to the head. The album is not political but individually free and full of simple and personal pleasures.

The best song on the album is entitled "Fire and Rain" but then if I start naming all the songs on the album I like it would include them all. "Baby don't you loose your lip on me" is an excellent blues thing with a country flavor, the guitar work is the last word in fancy country pickin and singin.

The whole album is beautifully done and very appropriately named and I think James Taylor is universally appealing no matter what kind of music you are into "Sweet Baby James" is a good friend to have

David Marchant

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This is a community/movement bulletin board. If you represent a group with open meetings, films, or events...or know of something we should list here, call Sue Grant at 283-3546.

August 14 Free Church meets for fellowship, food, film in the basement of First Lutheran Church, 701 N. Penn. at 6:30

August 15 Liberation School for 8 to 12 year olds meets from 9 a.m. to 1 p.m. at the Eldridge Cleaver Information Center, 414 East 23rd.

Draft counselor training from 2 to 4 at the Draft Project, 222 E. 16th.

August 16 1969-The crowd at the 4 day Woodstock Music and Art Fair of rock music which opened Aug. 15 at Bethel N. Y. swelled to more than 300,000 participants, despite massive traffic jams, drenching rains, and shortages of food, medical facilities, and water. It would have made a great movie...

Draft Project dinner, pot luck, 6:30 at 2419 N. Talbot. Bring food.

August 17 Black Panther Political Education class at the Eldridge Cleaver Information Center, 414 E. 23rd at 7:30 p.m.

August 19 SCLC-Operation Breadbasket's Political, Health, Community, Consumer Education class at 1701 Martindale Avenue, 7:30-9:30 p.m.

Christian Inner City Association at Broadway Christian Center, 8 p.m.

Political Education class at 7:30 p.m. (see Aug. 17)

August 20 Court date for Tim Boal, Marty Campbell, Charles Cloy, Jim Hagey, and Jack Quinn-9:30 a.m. in Criminal Court 2, Judge Saul Rabb.

August 21 Free Church meets. (see Aug. 14)

August 22 Movement for Opportunity and Equality of the UAW at 9 a.m., Saint John's Missionary Baptist Church, 1701 Martindale Ave.

SCLC-Operation Breadbasket meets at 1701 Martindale Ave., 10 a.m. For information call 631-2364

Liberation School from 9 a.m. to 1 p.m. (see Aug. 15)

Draft counselor training from 2 to 4 at the Draft Project, 222 E. 16th.

Mister Mackler's birthday.

August 23 Draft Project pot luck dinner, 6:30 2419 N. Talbot, bring food.

August 24 Political Education class at 7:30 p.m.

(see Aug. 17)

August 26 1920-Article 19 of the Constitution which guarantees women the right to vote was declared ratified.

SCLC-Operation Breadbasket's Political, Health, Community, Consumer Education class at 1701 Martindale Avenue, 7:30 to 9:30.

Political Education class at 7:30 p.m. (see Aug. 17)

August 27 Welfare Rights Organization meeting to discuss Title I budget (Federal funds used to aid educationally deprived children) 7:30 at 120 E. Walnut.

August 28 Free Church meets. (see Aug. 14)

August 29 M.O.E. at 9 a.m. (see Aug. 22) Breadbasket at 10 a.m. (see Aug. 22) Liberation School from 9 a.m. to 1 p.m. (see Aug. 15)

Draft counselor training from 2 to 4 at the Draft Project, 222 E. 16th.

August 30 Draft Project pot luck dinner 6:30, 2419 N. Talbot. Bring food.

August 31 Political Education class at 7:30 p.m. (see Aug. 17)

Sept. 1 Labor Day 1939-World War II began.

Sept. 2 SCLC-Operation Breadbasket's Political, Health, Community, Consumer Education class, 1701 Martindale Ave., 7:30 to 9:30 p.m.

Christian Inner City Association at Broadway Christian Center, 8 p.m.

Political Education class at 7:30 p.m. (see Aug. 17)

Women's Liberation Action Meeting at 8 p.m., Broadway Christian Center.

Free Church meets. (see Aug. 14)

Sept. 4 M.O.E. at 9 a.m. (see Aug. 22)

Sept. 5 Breadbasket at 10 a.m. (see Aug. 22) Liberation School from 9 a.m. to 1 p.m. (see Aug. 15)

Draft counselor training for 2 to 4 at the Draft Project, 222 E. 16th St.

Jennifer's birthday

Draft Project pot luck dinner 6:30, 2419 N. Talbot. Bring food.

Sept. 7 Political Education class at 7:30 p.m. (see Aug. 17)

Sept. 9 SCLC-Operation Breadbasket's Political, Health, Community, Consumer Education class, 1701 Martindale Ave., 7:30 to 9:30 p.m.

Christian Inner City Association, Broadway Christian Center, 8 p.m.

Political Education class at 7:30 p.m. (see Aug. 17)

Free Church meets. (see Aug. 14)

Sept. 11 M.O.E. at 9 a.m. (see Aug. 22)

Sept. 12 liberation School from 9 a.m. to 1 p.m. (see Aug. 15)

Draft counselor training from 2 to 4 at the Draft Project, 222 E. 16th.

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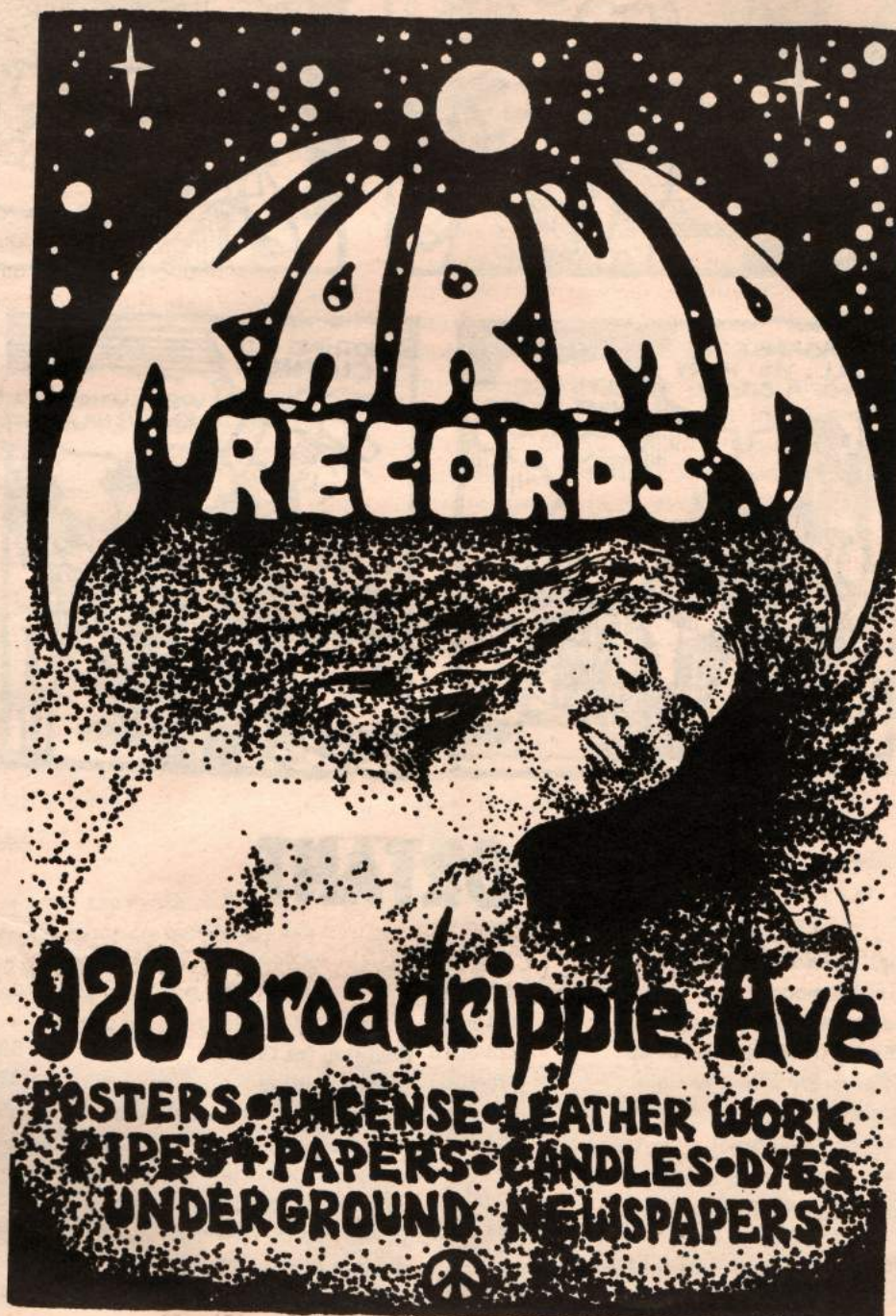
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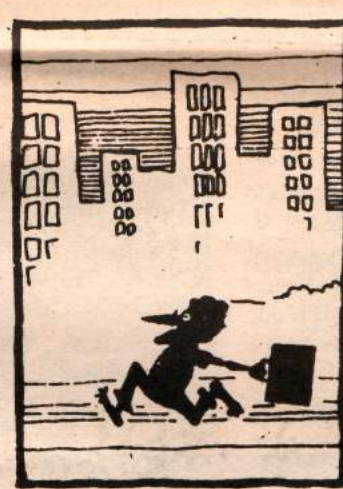
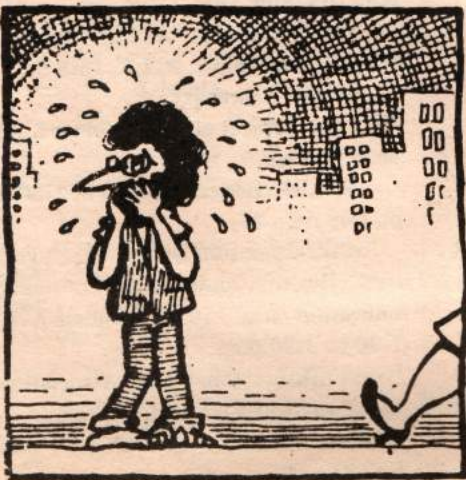
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